

# Quranic Arabic Program

## Level 3: Intermediate Arabic

### Answers Book

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*At the end of this level, you'll be able to understand 75-80% of Islamic literature in Arabic by using a dictionary, Insha Allah.*

[www.mubashirnazir.org](http://www.mubashirnazir.org)

*This book is the beta version of this program. Quality review is in progress. Certain spelling, grammar or language mistakes are possible in this book.*

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## Introduction

Dear Reader:

Assalam o alaikum!

Thanks for selecting “Quranic Arabic Program” to learn the Arabic Language. We will take you through a series of lessons. At the end, you will be able to understand the Arabic Language Insha Allah. This program contains an easy approach to learn the Arabic Language. This program covers the language of Islamic Literature but it is name the “Quranic Arabic Program” because the Quran resides at the central position in this program.

People learn Arabic Language due to two reasons: To understand the Quran, the Hadith and classic Arabic Literature; or to speak and write in the modern Arabic to communicate with Arabs. This course is targeted towards the former objective. Although people with the second objectives can also get benefit of this program.

Due to its systematic nature, Arabic is one of the easiest languages of the world. It has well-defined rules and a developed language structure. If you are familiar with these rules, you can learn this language in a few weeks.

To understand the Quran and the Hadith, it is essential to learn the Arabic Language used in the Quran, the Hadith and the Islamic literature. We will focus on its linguistics, philology and figurative speech.

## Study Methodology

Study Methodology is very simple. Study one lesson daily. Solve all the exercises provided under “*Test Yourself*”. Do not read the answers before attempting the questions. Once you solve the exercises, compare your answers with the answers provided to you. In a few weeks, you will find that your Arabic Language skills are improving.

## The Boxes

Following boxes are provided to you for your ready reference. They contain very important information for you.

### ***Build Your Personality***

*Objective of our course is not only teaching the Quranic Arabic. We are also concerned about transforming our personalities according to Quranic teachings. This box will provide you the tips for Personality Development.*

### ***Rule of the Day***

*Grammar and language rules will be provided in this box.*

### ***Do you know?***

Facts about the Arabs, their Language, Islamic literature and history will be provided in this box.

### ***Face the Challenge!***

*This box will challenge you which will help you in developing your language skills*

### ***Worth Reading***

Links to good articles will be provided in this box.

## Introduction

The Program is organized as follows:

- **Level 0:** The objective of this level is to enable you to read the Arabic script.
- **Level 1:** The objective of this level is to enable you to understand the religious Arabic used in the routine life.
- **Level 2:** This level is designed to improve your language skills. You learn basic grammar and enhance your vocabulary. After completing this level, you become able to understand 30-40% of the Islamic literature in Arabic by using a dictionary.
- **Level 3:** This level enhances your skills further. You read advanced concepts of grammar. Your vocabulary becomes vast. After completing this level, you become able to understand 75-80% of the Islamic literature in Arabic by using a dictionary.
- **Level 4:** You complete your studies of Arabic Grammar at this level. At completion of this level, you become able to read 100% of the Islamic literature in Arabic by using a dictionary.
- **Level 5:** This is the last level of this program. You study the advanced concepts of “Arabic Eloquence” at this level. At the end of this level, you become able to appreciate the fine rhetorical concepts in the Arabic language. It enables you to understand the Islamic literature in Arabic without consulting a dictionary frequently.

Level 1 – 5 are also divided into two streams. “A” series deal with the rules of Arabic Grammar & Eloquence. Enough exercises are provided to you to learn the Grammar & Eloquence rules.

The objective of “B” Series is to build your vocabulary. Passages from the Quran, the Hadith and selected writings of Arab scholars are provided to you. You have to learn the words and styles and then translate the passages into English. You need not to cram these words. The lessons and the exercises are designed in a way that you will automatically learn the grammar rules, words and Arabic styles. At this level, we shall not provide you the answers for the B Series.

This program is not designed to teach you day-to-day conversation in the Arabic language. This program is also not designed to teach you how to write in Arabic language. But this program will help you in achieving these two objectives. You need an Arabic speaking environment as well as a teacher to achieve these two objectives. Nevertheless, the program is basically designed to teach you comprehension in the Arabic language.

## Ask Your Questions

If you are facing difficulty in any lesson, feel free to ask your questions. Send an email at [mubashirnazir100@gmail.com](mailto:mubashirnazir100@gmail.com). Feel free to share your views and valuable comments. Scholars of Arabic language are strongly requested to please identify any mistakes in this book. Any constructive criticism will be highly welcomed.

## Important Note

*This book is the beta version of this program. Quality review is in progress. Certain spelling, grammar or language mistakes are possible in this book.*

## Introduction

### Set-up Your Resources

Enable the Arabic Language in your computer. Follow these steps:

#### For Windows Vista Users

- Open "Regional and Language Options" from Control Panel
- Press "Keyboards and Languages" tab.
- Press "Change keyboards..." button
- Press "Add" button
- Select "Input Language: "Arabic"

#### For Windows XP Users

- Open "Regional and Language Options" from Control Panel
- Choose Language tab.
- Check the "Install files for Complex Script and right-to-left languages (Including Thai)".
- Press Apply to proceed
- Press Details button.
- Press Add button.
- Select the "Arabic (Saudi Arabia)" in Input Language drop down list.
- Select the default "Arabic (102)" keyboard.
- Press "OK" and then "Apply".

The system may ask you to provide Windows CD during this process.

**Warning:** If you are using an unlicensed version of Windows, it may corrupt.

Download the following resources from this link to continue this program:

<http://www.mubashirnazir.org/Courses/Arabic/Level01/AR000-01-Contents-E.htm>

- [\*The Holy Quran\*](#)
- Arabic Font
- A Dictionary: Download the [\*Sakhr Arabic-English Dictionary\*](#) and install it in your computer. After that, do the following steps:
  - Open "Regional and Language Options" from Control Panel
  - In Regional Options change the standard format to Arabic (Saudi Arabia), and the location to be Saudi Arabia
  - Press the 'Advanced' card (The third card up) and then change the language to Arabic (Saudi Arabia), then ok and restart your computer.
  - Check that Sakhr Dictionary is working.
  - Go back to the Regional Settings and change the settings to your normal settings.

## Lesson 1A: The Source & the Weight مادة و وزن

### The Result

Now compare the source identified by you with the following. Each word carried four marks. If your score is below 80%, repeat the test. "N/A" is written if the word which does not exist is Arabic. The **ف** **كلمة** is in red color, the **ع** **كلمة** is blue and the **ل** **كلمة** is green. All other letters which are not from the source are depicted in black color.

Derived Words				Meaning	مادة
the <b>مَفْعُولٌ</b> done task	<b>فَاعِلٌ</b> Doer	<b>يَفْعَلُ</b> He does	<b>فَعَلَ</b> He did	Doing	<b>ف</b> <b>ع</b> <b>ل</b>
<b>مَفْتُوحٌ</b> Opened item	<b>فَاتِحٌ</b> Opener	<b>يَفْتَحُ</b> He opens	<b>فَتَحَ</b> He opened	Opening	<b>ف</b> <b>ت</b> <b>ح</b>
the <b>مَقْرُوءٌ</b> read book	<b>قَارِيٌ</b> Reader	<b>يَقْرَأُ</b> He reads	<b>قَرَأَ</b> He read	Reading	<b>ق</b> <b>ر</b> <b>ء</b>
The <b>مَرْفُوعٌ</b> thing raised	<b>رَافِعٌ</b> Raiser	<b>يَرْفَعُ</b> He raises	<b>رَفَعَ</b> He raised	Raising	<b>ر</b> <b>ف</b> <b>ع</b>
N/A	The <b>ذَاهِبٌ</b> going person	<b>يَذْهَبُ</b> He goes	<b>ذَهَبَ</b> He went	Going	<b>ذ</b> <b>ه</b> <b>ب</b>
<b>مَبْعُوثٌ</b> The sent item	<b>بَاعِثٌ</b> Sender	<b>يَبْعَثُ</b> He sends	<b>بَعَثَ</b> He sent	Sending	<b>ب</b> <b>ع</b> <b>ث</b>
The <b>مَنْفُوعٌ</b> benefit itself	<b>نَافِعٌ</b> Benefited	<b>يَنْفَعُ</b> He benefits	<b>نَفَعَ</b> He benefited	Benefiting	<b>ن</b> <b>ف</b> <b>ع</b>
The <b>مَذْبُوحٌ</b> slaughtered animal	<b>ذَابِحٌ</b> Slaughterer	<b>يَذْبَحُ</b> He slaughters	<b>ذَبَحَ</b> He slaughtered	Slaughtered	<b>ذ</b> <b>ب</b> <b>ح</b>
N/A	<b>رَاكِعٌ</b> Bower	<b>يُرْكَعُ</b> He bows	<b>رَكَعَ</b> He bowed	Bowing down	<b>ر</b> <b>ك</b> <b>ع</b>
N/A	<b>جَاعِلٌ</b> Maker	<b>يَجْعَلُ</b> He makes	<b>جَعَلَ</b> He made	Making	<b>ج</b> <b>ع</b> <b>ل</b>

## Lesson 1B: The Last Part of the Quran

**The Result:** Calculate your score. Each paragraph carries 10 mark. If your score is less than 80%, repeat the exercise. Text in parenthesis [ ] is the information not describe in the original Arabic text but its sense is understood. It will help you in understanding the coherence of the Arabic text.

85 – سورة البروج	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
<p>وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ..... وَالْيَوْمِ الْمَوْعُودِ ..... وَشَاهِدٍ وَمَشْهُودٍ .....  قُتِلَ أَصْحَابُ الْأُخْدُودِ ..... النَّارِ ذَاتِ الْوَقُودِ ..... إِذْ هُمْ عَلَيْهَا قُعُودٌ ..... وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ .....  وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ..... الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ .....  إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ..... إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ  جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ .....  إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ..... إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ..... وَهُوَ الْغَفُورُ الْوَدُودُ ..... ذُو الْعَرْشِ الْمَجِيدُ ..... فَعَالٌ لِمَا يُرِيدُ .....</p>	

This Heaven with its forts [whose observation posts are ever watching over you], and the promised day [which is an evidence upon itself], and every one who sees [this world with an observant eye], and whatever he is seeing -- all of these bear witness [that the Day of Judgment is bound to come].

So doomed are the companions of the fuel-filled ditch of fire when they sat on it [in Hell] such that they are [now] seeing [with their very eyes the consequences of] what they had been doing with the believers [in this world].

And [the fact is that] they [-- the disbelievers --] became their enemies merely because they believed in Allah, the Mighty, the Praiseworthy, to whom belongs the kingdom of the Heavens and the earth, and [they should well know and so should the believers that] Allah is watching every thing.

These people who persecuted these believing men and women and never repented, for them is the punishment of Hell, and the torment of burning. [On the other hand], these people who remained steadfast to their faith and did righteous deeds, for them are the gardens of Paradise in which rivers flow. This, in fact, is supreme success.

Severe indeed is the grip of your Lord. [So O Prophet! They must not have any misconception.] He alone begins and [when this is a fact then] He alone will bring back. He is all-Forgiving [if they repent]. All-Loving, Lord of the throne, the Exalted, the [absolute] Doer of what He intends.

Explanation	Word	Explanation	Word	Explanation	Word
Grip	بَطْشَ	Sitting	قُعُودٌ	I vow, I present it as an evidence	وَ
He begins	يُبْدِئُ	Observers	شُهُودٌ	One having something	ذَاتِ
He brings back	يُعِيدُ	They became enemies	نَقَمُوا	Observation posts, plural of بُرْج	الْبُرُوجِ
Loving, Affectionate	الْوَدُودُ	They persecuted	فَتَنُوا	Promised	الْمَوْعُودِ
Glorious, Exalted	الْمَجِيدُ	They did not repent	لَمْ يَتُوبُوا	Observed	مَشْهُودٌ
Doer	فَعَالٌ	Burning	الْحَرِيقِ	Ditch (full of fire)	الْأُخْدُودِ
What He decides	لِمَا يُرِيدُ	Success	الْفَوْزُ	Fuel	الْوَقُودِ



## Lesson 1B: The Last Part of the Quran

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ..... فِرْعَوْنَ وَثَمُودَ ..... بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ..... وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ..... بَلْ هُوَ قُرْآنٌ مَجِيدٌ ..... فِي لَوْحٍ مَحْفُوظٍ.

Has the story of the forces reached you [who were overcome with similar arrogance]? Of the forces of Pharaoh and the Thamud. [Then, is this something to be denied. No! Certainly not!] In fact, these disbelievers have decided that they will continue to deny. And the fact is that Allah is surrounding them from all sides. [This is not something to be denied]. In fact, this is the Glorious Quran [secure from the tampering of the devils]. It is [inscribed] in a preserved tablet.

### 86- سورة الطارق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ..... وَمَا أَدْرَاكَ مَا الطَّارِقُ ..... النَّجْمُ الثَّاقِبُ ..... إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ ..... فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ..... خُلِقَ مِنْ مَّاءٍ دَافِقٍ ..... يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ..... إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ..... يَوْمَ تُبْلَى السَّرَائِرُ ..... فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ .....

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ..... وَالْأَرْضِ ذَاتِ الصَّدْعِ ..... إِنَّهُ لَقَوْلُ فَصْلٍ ..... وَمَا هُوَ بِالْهَزْلِ ..... إِنَّهُمْ يَكِيدُونَ كَيْدًا ..... وَأَكِيدُ كَيْدًا ..... فَمَهْلُ الْكَافِرِينَ أَهْلُهُمْ رُؤِيدًا.

This Heaven [which encompasses you from all sides], and those also which come in the night [which are persistently watching over you] -- And what do you understand what those who come in the night are? shining stars -- they bear witness that every soul has a guardian over it. [Still they say that their Allah will not raise them up one day]. Then let man reflect from what he has been created. From a spurting fluid that comes out from between the bones of the back and the chest. [He should behold that if His Lord can create him in such a manner, then] surely, He is capable of creating him again. On the day, when secrets of the hearts are scrutinized. Then, neither will be have any power nor will be have any helper.

And this sky, when rain bursts forth from it and [as a consequence of which] this earth splits asunder [at the sprouting of the vegetation], bear witness that this is [Our] decisive word [about the Day of Judgment]. It is no jest. [About this day O Prophet!] they are scheming a plot [by making fools out of the people] and I am also scheming a plan [that I catch them when they are left with no excuse]. So leave these disbelievers [O Prophet!], leave them a while.

Explanation	Word	Explanation	Word	Explanation	Word
Secrets, plural of سِرٌّ	السَّرَائِرُ	Star	النَّجْمُ	Armies	الْجُنُودِ
Splitting	الصَّدْعُ	Shining	الثَّاقِبُ	An ancient nation of Arab	ثَمُودَ
Decisive	فَصْلٌ	Guard	حَافِظٌ	Denying	تَكْذِيبٍ
Jest, joke	الْهَزْلُ	He should see	لِيَنْظُرُ	Their back	وَرَائِهِمْ
The scheme	يَكِيدُونَ	It was created	خُلِقَ	Surrounding	مُحِيطٌ
A plot (to deceive)	كَيْدًا	Spurting, gushing out	دَافِقٍ	Tablet, Slab	لَوْحٍ
Give time!	مَهْلٌ	Back bones	الصُّلْبِ	Protected	مَحْفُوظٍ
Give them time!	أَمَهُلُهُمْ	Chest	التَّرَائِبِ	One coming at night	الطَّارِقِ
A while	رُؤِيدًا	It is / will be tested	تُبْلَى	You perceived	أَدْرَاكَ

## Lesson 1B: The Last Part of the Quran

### 87- سورة الأعلى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى..... الَّذِي خَلَقَ فَسَوَّى..... وَالَّذِي قَدَّرَ فَهَدَى..... وَالَّذِي أَخْرَجَ الْمَرْعَى..... فَجَعَلَ غُثَاءً أَحْوَى.....  
 سَنُقْرِئُكَ فَلَا تَنْسَى..... إِلَّا مَا شَاءَ اللَّهُ..... إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى..... وَنُيَسِّرُكَ لِلْيُسْرَى..... فَذَكَرْ إِنَّ نَفْعَ الذِّكْرِى.....  
 سَيَذَكِّرُ مَنْ يَخْشَى..... وَيَتَجَنَّبُهَا الْأَشْقَى..... الَّذِي يَصْلَى النَّارَ الْكُبْرَى..... ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا.....  
 قَدْ أَفْلَحَ مَنْ تَزَكَّى..... وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى..... بَلْ تُؤَثِّرُونَ الْحَيَاةَ الدُّنْيَا..... وَالْآخِرَةَ خَيْرٌ وَأَبْقَى..... إِنَّ هَذَا لَفِي الصُّحُفِ  
 الْأُولَى..... صُحُفِ إِبْرَاهِيمَ وَمُوسَى.

Glorify the name of your Lord, most high [O Prophet], Who created [all things], then perfected [them], and Who set their destinies [for them], then [accordingly] showed them the way [to follow], and Who brought forth vegetation, then made it dark-colored husk.

[In a similar manner, this divine revelation will also gradually reach its end, then] soon We shall [finally] recite it to you, then you will not forget it except what Allah pleases. Indeed, He knows what is manifest [before you] at this time and also what is hidden [from you]. And [in a similar way], We shall lead you [from these difficulties] towards ease. So, remind them, if reminding be profitable.

Those who fear [Allah] will take heed soon, and these wretched [people], they will avoid it. They who will enter the Great Hellfire. They will neither die nor remain alive at that time].

However, successful shall be he who purified [himself, and for this] he remembered his Lord's name, then prayed. No, [you do not have any argument against it O People!] but give preference to this worldly life [in spite of the fact] that the life to come is better and more lasting, [and then this is not something new]: It is written in the earlier scriptures as well – the scriptures of Abraham and Moses.

Explanation	Word	Explanation	Word	Explanation	Word
He will burn	يَصْلَى	He hides, he conceals	يَخْفَى	Glorify!	سَبِّحْ
Great	الْكُبْرَى	We will make easy for you	نُيَسِّرُكَ	He perfected	سَوَّى
He will not die	لَا يَمُوتُ	Easy	الْيُسْرَى	He planned	قَدَّرَ
He will not remain alive	لَا يَحْيَا	Remember (Allah)	ذَكَرَ	Pasture, vegetation	الْمَرْعَى
He became successful	أَفْلَحَ	It benefits	نَفَعَتْ	Husk	غُثَاءً
He purifies himself	تَزَكَّى	Remembering	الذِّكْرِى	Having dark color	أَحْوَى
You prefer	تُؤَثِّرُونَ	Soon he will heed the reminder	سَيَذَكِّرُ	We shall soon make you recite	سَنُقْرِئُكَ
The most lasting	أَبْقَى	He avoids it	يَتَجَنَّبُهَا	You will forget	تَنْسَى
Earlier scriptures	الصُّحُفِ الْأُولَى	Wretched, miserable	الْأَشْقَى	Open, clear	الْجَهْرَ

## Lesson 1B: The Last Part of the Quran

### 88- سورة الغاشية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ..... وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ..... عَامِلَةٌ نَاصِبَةٌ..... تَصْلَى نَارًا حَامِيَةً..... تُسْقَى مِنْ عَيْنٍ آتِيَةٍ..... لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ..... لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ..... وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ..... لِسَعْيِهَا رَاضِيَةٌ..... فِي جَنَّةٍ عَالِيَةٍ..... لَا تَسْمَعُ فِيهَا لَاغِيَةً..... فِيهَا عَيْنٌ جَارِيَةٌ..... فِيهَا سُرُرٌ مَرْفُوعَةٌ..... وَأَكْوَابٌ مَوْضُوعَةٌ..... وَنَمَارِقُ مَصْفُوفَةٌ..... وَزُرَابِي مُمَشَّوَةٌ..... أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ..... وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ..... وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ..... وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ..... فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ..... لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ..... إِلَّا مَنْ تَوَلَّى وَكَفَرَ..... فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ..... إِنَّ إِلَيْنَا إِيَابَهُمْ..... ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ.

Has the news of the great calamity reached you [O Prophet!] which will over spread [the whole world]? Many a face on that day will be downcast, worn out, exhausted. They will enter the blazing fire. They will be given to drink from a seething spring. Their only food will be thorny dry grass, which will neither nourish them nor satisfy their hunger. [On the other hand], many a face on that day will be radiant, pleased with their endeavors in a lofty garden. They will hear no absurd talk there. In it will be a running spring. In it there will be high thrones, and goblets set forth, and carpets arranged, and cushions spread all over.

[If they do not believe] , then do they not see the camels, How they have been made? And do they not behold the sky, How it has been raised high? And do they not look at the mountains, How they have been set firm? And do they not see the earth, How it has been spread out.

[If they do not believe in spite of this], then just go on reminding them [O Prophet!]. Your duty is only to remind them; you are not to force them. [Those who take heed will definitely believe in it]. As for those who turn away and reject [it], Allah will inflict on them that great punishment [the punishment of Hell]. Indeed, then to Us will they return. Then it is upon Us to call them to account.

Explanation	Word	Explanation	Word	Explanation	Word
Spread over carpets	زُرَابِي مُمَشَّوَةٌ	Hunger	جُوعٌ	Over-shadowing, calamity	الْغَاشِيَةِ
She-camels	الْإِبِلِ	Radiant	نَاعِمَةٌ	Fearing	خَاشِعَةٌ
It is raised	رُفِعَتْ	Their effort	سَعْيِهَا	Worn out	عَامِلَةٌ
Mountains	الْجِبَالِ	Pleased, happy	رَاضِيَةٌ	Exhausted	نَاصِبَةٌ
It is set firm	نُصِبَتْ	High	عَالِيَةٍ	Blazing	حَامِيَةٌ
It is spread out	سُطِحَتْ	Absurd, useless	لَاغِيَةٌ	They will be given to drink	تُسْقَى
One who reminds	مُذَكِّرٌ	Running	جَارِيَةٌ	Boiling spring	عَيْنٍ آتِيَةٍ
One who forces to do something	مُصَيِّرٌ	Raised couches	سُرُرٌ مَرْفُوعَةٌ	Thorny bitter food	ضَرِيعٍ
He turns away	تَوَلَّى	Drinking glass placed	أَكْوَابٌ مَوْضُوعَةٌ	It will not give nourishment	لَا يُسْمِنُ
Their returning place	إِيَابَهُمْ	Arranged cushions	نَمَارِقُ مَصْفُوفَةٌ	It will not satisfy	لَا يُغْنِي

## Lesson 1B: The Last Part of the Quran

### 89- سورة الفجر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ..... وَلَيَالٍ عَشْرٍ..... وَالشَّفْعِ وَالْوَتْرِ..... وَاللَّيْلِ إِذَا يَسْرِ..... هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ..... أَلَمْ تَرَى كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ..... إِرَمَ ذَاتِ الْعِمَادِ..... الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ..... وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِي..... وَفِرْعَوْنَ ذِي الْأَوْتَادِ..... الَّذِينَ طَعَوْا فِي الْبِلَادِ..... فَأَكْثَرُوا فِيهَا الْفَسَادَ..... فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ.....  
 إِنَّ رَبَّكَ لَبَالْمُرْصَادِ..... فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ..... وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ..... كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ..... وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ..... وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَمًّا..... وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا.....  
 كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا..... وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا..... وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى..... يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي.....

The dawn bears witness, and [every] ten nights [of the moon], and the even and odd [month in which it completes its course], and the night [also] when it departs [that the dawn of the Day of Judgment is certain to come and this world of yours is, gradually, reaching its end]. Is there in this an evidence for the sensible? Did you not see how your Lord dealt with [the people of] Aad - The Iram of the pillars who had no parallel in the world. And with the Thamud who carved huge rocks in the valley? And with the Pharaoh, he of the tent-pegs [to crucify.] All of these people were rebellious to Allah in their lands and spread evil therein. So your Lord let loose on them the scourge of His punishment. [For these rebellious people], verily, your Lord is waiting in ambush.

But as for man, when his Lord tests him by honoring him and bestowing favors on him, he says puffed up 'My Lord has exalted me'. But when He tests him restricting his subsistence for him, he says 'My Lord has humiliated me'. [No this is not so] certainly not! in fact, [this is to test you and] you do not honor the orphans and do not urge each other to feed the poor and greedily lay hands on the inheritance [of the weak] and become mad with the love of wealth.

[Man thinks that he will not be held accountable for this attitude]. Certainly not! He should remember when the earth shall be pounded even, and your Lord shall manifest Himself such that the angels will stand in rows [before Him] and Hell shall be brought near. On that Day, man shall come to understand. But then what will this understanding avail him? He will say 'Ah! Would that I had done something for this life!

Explanation	Word	Explanation	Word	Explanation	Word
He humiliated me	أَهَانَنِ	One having nails, the one who used to crucify	ذِي الْأَوْتَادِ	Nights, plural of لَيْلَة	لَيَالٍ
You don't respect	لَا تُكْرِمُونَ	They transgress	طَعَوْا	Even & odd numbers	الشَّفْعِ وَالْوَتْرِ
You urge	تَحَاضُّونَ	Disorder	الْفَسَادَ	It departs	يَسْرِ
Inheritance	التَّرَاثَ	He let loose	صَبَّ	Oath, evidence	قَسَمٌ
Much	جَمًّا	Scourge, whip	سَوْطًا	One having wisdom	ذِي حِجْرِ
It was pounded	دُكَّتِ	Waiting in ambush	الْمُرْصَادِ	You've not seen	لَمْ تَرَى
To pound even	دَكًّا دَكًّا	He tested him	ابْتَلَاهُ	An ancient nation of Arab	عَادٍ إِرَمَ
Organized in rows	صَفًّا صَفًّا	He blessed him	نَعَّمَهُ	Pillars, plural of عَمَدَة	الْعِمَادِ
Ah! Alas!	يَا لَيْتَنِي	He gave me respect	أَكْرَمَنِ	They carved	جَابُوا
I have sent	قَدَّمْتُ	He restricts his sustenance	قَدَرَ عَلَيْهِ	Rock	الصَّخْرَ

## Lesson 1B: The Last Part of the Quran

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ..... وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا ..... يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ..... ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ..... فَادْخُلِي فِي عِبَادِي ..... وَادْخُلِي جَنَّاتِي.

On that Day, none shall punish as He [ --- thy Lord --- ] punishes and none shall bind as He binds. [To the others He shall say]: O you whose heart remained content [with his Lord in times of comfort and distress] return unto your Lord, such that He is pleased with you and you are pleased with Him. [Return] and enter among My servants and enter My Paradise.

### 90- سورة البلد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ..... وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ ..... وَوَالِدٍ وَمَا وَلَدَ ..... لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ..... أَيْحَسِبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ..... يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ..... أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ ..... أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ..... وَلِسَانًا وَشَفَتَيْنِ ..... وَهَدَيْنَاهُ النَّجْدَيْنِ ..... فَلَا اقْتَحَمَ الْعَقَبَةَ ..... وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ..... فَكُّ رَقَبَةٍ ..... أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ..... يَتِيمًا ذَا مَقْرَبَةٍ ..... أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ..... ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ..... أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ..... وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ..... عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ.

I call to witness just this city --- [and this city is not unknown to you], you are its inhabitant --- and [I call to witness] the father [Abraham] and his progeny [who settled in this city] that We created man [in this valley] into a [life of] toil and struggle. [Now when he is leading a life of affluence] does he think that no one has power over him? [When he is asked to spend] he says I have thrown away a lot of money. Does he think that no one has seen him?

Have We not given him two eyes [that he could see the deprived] and a tongue and two lips [that he could urge others to do good]? and not shown him the two ways [that he could understand the good and the evil]?

But he did not benefit from these] nor did he attempt the steep path. And what do you understand what this steep path is? [It is] the freeing of a slave or feeding, in days of famine, of an orphan near of kin or an indigent [down] in the dust.

Then he be of those who accept faith and who counsel one another to remain steadfast [on it] and who counsel one another to be sympathetic [to others]. These are the fortunate. And those who deny our revelations, it is they who are the unfortunate. The Fire shall close in on them.

Explanation	Word	Explanation	Word	Explanation	Word
Freeing slaves	فَكُّ رَقَبَةٍ	He considers, he perceives	يَحْسِبُ	He binds	يُوثِقُ
Feeding	إِطْعَامٌ	I have lost	أَهْلَكْتُ	His binding	وَتَاقَهُ
Having famine, shortage of food	ذِي مَسْغَبَةٍ	A lot of	لُبَدًا	Satisfied heart	الْمُطْمَئِنَّةُ
Relative	ذَا مَقْرَبَةٍ	He has not seen	لَمْ يَرَهُ	Return	ارْجِعِي
Having poverty	ذَا مَتْرَبَةٍ	Two eyes, تشبيه of عين	عَيْنَيْنِ	He is pleased with you	رَاضِيَةً
Sympathy, being merciful	الْمَرْحَمَةِ	Two lips, تشبيه of شَفَّة	شَفَتَيْنِ	You are pleased with Him	مَرْضِيَّةً
Right side	الْمَيْمَنَةِ	Two high ways, تشبيه of نَجْد	النَّجْدَيْنِ	I swear, I present as an evidence	لَا أُقْسِمُ
Left side	الْمَشْأَمَةِ	He passed through	اقتَحَمَ	Allowed, citizen	حَلٌّ
Closed, encircled	مُؤَصَّدَةٌ	The steep valley, something difficult to do	الْعَقَبَةَ	A condition of binding & struggle	كَبَدٍ

## Lesson 1B: The Last Part of the Quran

### 91- سورة الشمس

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسُ وَضُحَاهَا..... وَالْقَمَرُ إِذَا تَلَاهَا..... وَالنَّهَارُ إِذَا جَلَّاهَا..... وَاللَّيْلُ إِذَا يَغْشَاهَا..... وَالسَّمَاءُ وَمَا بَنَاهَا..... وَالْأَرْضُ وَمَا طَحَاهَا..... وَنَفْسٍ وَمَا سَوَّاهَا..... فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا..... قَدْ أَفْلَحَ مَنْ زَكَّاهَا..... وَقَدْ خَابَ مَنْ دَسَّاهَا..... كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا..... إِذِ ابْتِغَتْ أَشْقَاهَا..... فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا..... فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا..... وَلَا يَخَافُ عُقْبَاهَا.

The sun bears witness and its ascent and the moon when it follows it, and the day when it [the sun] illuminates it, and the night when it enshrouds it, and the sky and its [wondrous] make, and the earth and its [wide] expanse [that if this world exists, the next world also does.] And the soul bears witness and the perfection given to it. Then inspired it with its evil and its good that he succeeded who purified it and he failed who corrupted it.

The Thamud denied [their Prophet] in their rebellious pride when their most wretched person rose against him. The Prophet of Allah then warned them of the she-camel of Allah and her turn [to drink]. But they rejected him and cut its legs; so because of this crime, their Lord let lose His scourge upon them and razed their city to the ground. And He had no fear of its consequences.

### 92- سورة الليل

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلُ إِذَا يَغْشَى..... وَالنَّهَارُ إِذَا تَجَلَّى..... وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى..... إِنَّ سَعْيَكُمْ لَشَتَّى..... فَأَمَّا مَنْ أَعْطَى وَاتَّقَى..... وَصَدَّقَ بِالْحُسْنَى..... فَسَنِيسِرُّهُ لِيُيسِّرَ.....

The night when it darkens bears witness and the day when it brightens and the creation of the male and the female species also [that if this world exists, the next world also does and] whatever you do [in this world] shall necessarily have different results in the next. So, he who gave in the way of Allah and was God-fearing and believed in the good outcome [in the Hereafter], We shall, indeed, take him to [a fate] of delight.

Explanation	Word	Explanation	Word	Explanation	Word
He smashed	دَمْدَمَ	He purified it	زَكَّاهَا	Its brightness	ضُحَاهَا
Its consequences, its aftermath	عُقْبَاهَا	He failed	خَابَ	It follows it	تَلَاهَا
It brightens, it illuminates	تَجَلَّى	He corrupted it	دَسَّاهَا	Day	النَّهَارِ
Your efforts	سَعْيَكُمْ	She (they) denied	كَذَّبَتْ	It (the sun) illuminates it	جَلَّاهَا
Various, different	شَتَّى	Transgression, rebellious pride	طَغْوَاهَا	It (darkness) covers it	يَغْشَاهَا
He gave (for Allah's sake)	أَعْطَى	He rose, he came forward	ابْتِغَتْ	Its construction, its make	بَنَاهَا
He testified	صَدَّقَ	Their most wretched person	أَشْقَاهَا	Its expanse, its wide spread area	طَحَاهَا
Good (outcome of Hereafter)	الْحُسْنَى	Allah's she-camel	نَاقَةَ اللَّهِ	He perfected it, He leveled it to ground	سَوَّاهَا
We shall soon make it easy	سَنِيَسِّرُهُ	Its turn to drink	سُقْيَاهَا	He inspired it	أَلْهَمَهَا
		They cut its legs	عَقَرُوهَا	Its evil	فُجُورَهَا

## Lesson 1B: The Last Part of the Quran

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ..... وَكَذَّبَ بِالْحُسْنَى ..... فَسَنُيَسِّرُهُ لِلْعُسْرَى ..... وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ..... إِنَّ عَلَيْنَا لَلْهُدَى ..... وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ..... فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى .....  
 لَا يَصْلَاهَا إِلَّا الْأَشْقَى ..... الَّذِي كَذَّبَ وَتَوَلَّى ..... وَسَيُجَنَّبُهَا الْأَتْقَى .....  
 الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ..... وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ..... إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ..... وَلَسَوْفَ يَرْضَى .

And he who was a miser and was indifferent and belied the good outcome [in the Hereafter], We shall, indeed, take him to [a fate] of affliction. What will his wealth avail him when he plunges into the Pit? It is for Us to give guidance and verily, this world and the next are under Our control. So, [O People of Mecca!] I have warned you of the raging Fire.

Only this most wretched leader [of yours] shall enter it; who denied and turned away. And [Our Prophet] --- the most god-fearing shall be kept away from it, who spends his wealth to purify his soul, and does not confer favors on anyone for recompense but only to seek the countenance of his Lord, Most High. Soon [O People!] he shall prosper [from the favors of his Lord].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

93- سورة الضحى

وَالضُّحَى ..... وَاللَّيْلُ إِذَا سَجَى ..... مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ..... وَلَلْآخِرَةُ خَيْرٌ لَكَ مِنَ الْأُولَى ..... وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى .....  
 أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ..... وَوَجَدَكَ ضَالًّا فَهَدَى ..... وَوَجَدَكَ عَائِلًا فَأَغْنَى ..... فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ..... وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ..... وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ .

The day bears witness when it brightens and the night when it spreads its darkness [that sorrow and joy are also needed to train and discipline a person. So O Prophet!] your Lord has neither abandoned you nor is he displeased with you and the days to come shall be a lot better for you than these initial ones. Very soon shall your Lord give you [so much that] you shall be pleased.

Did He not find you an orphan and gave you shelter ? And found you wandering and guided you ? and found you in need and [gave you the contentment of heart and thus] enriched you ? So, treat not the orphan with harshness and scold not the one who asks and proclaim this favor [of Guidance] the Lord has given you.

Explanation	Word	Explanation	Word	Explanation	Word
You will become happy	تَرْضَى	He gives / will give	يُؤْتِي	He became miser	بَخِلَ
He has not found you	لَمْ يَجِدْكَ	He purifies	يَتَزَكَّى	He became indifferent	اسْتَغْنَى
A place to lodge, shelter	آوَى	It will be rewarded	تُجْزَى	Affliction, hard time	الْعُسْرَى
Wandering	ضَالًّا	Seeking	ابْتِغَاءً	He doomed, he falls into a hole	تَرَدَّى
Needy	عَائِلًا	He becomes happy	يَرْضَى	I warn you	أَنْذَرْتُكُمْ
Don't treat with harshness	لَا تَقْهَرْ	It spreads its darkness	سَجَى	It blazed	تَلَظَّى
Don't scold	لَا تَنْهَرْ	He abandoned you	وَدَّعَكَ	He will not reach it	لَا يَصْلَاهَا
Proclaim!	حَدِّثْ	He became displeased	قَلَى	He will be kept away from it	يُجَنَّبُهَا
		He will give you	يُعْطِيكَ	More or the most God-fearing	الْأَتْقَى



## Lesson 1B: The Last Part of the Quran

94- سورة الشرح	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
<p>أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ..... وَوَضَعْنَا عَنْكَ وِزْرَكَ..... الَّذِي أَنْقَضَ ظَهْرَكَ..... وَرَفَعْنَا لَكَ ذِكْرَكَ.....</p> <p>فَإِنَّ مَعَ الْعُسْرِ يُسْرًا..... إِنَّ مَعَ الْعُسْرِ يُسْرًا.....</p> <p>فَإِذَا فَرَغْتَ فَانصَبْ..... وَإِلَىٰ رَبِّكَ فَارْغَبْ.</p>	
<p>Have We not opened up your heart for you? and relieved you of the burden which weighed your back? and for your sake exalted your fame?</p> <p>Therefore, with this difficulty [which you are now facing O Prophet!] there is a great ease [which awaits you]. With this difficulty, there is a great ease [which awaits you].</p> <p>So, when you are free [from this task], labor hard [in worship] and seek your Lord with all fervor.</p>	
95- سورة التين	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
<p>وَالَّتَيْنِ وَالزَّيْتُونَ..... وَطُورِ سِينِينَ..... وَهَٰذَا الْبَلَدِ الْأَمِينِ.....</p> <p>لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ..... ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ.....</p> <p>إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ..... فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ..... أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ.</p>	
<p>The mount of Figs and the mount of Olives bear witness and [so does] the mount of Sinai and this secure city of [yours] that We have created man in the best of moulds [as regards his purpose]. Then, We reverted him to the lowest [state] when/as he himself wanted to become low. Save those who accepted faith and did righteous deeds. For them shall be a reward unending.</p> <p>Now [O Prophet!] what is it that denies you about the Day of Judgment? [Ask them] is not Allah the best of Judges?</p>	

Explanation	Word	Explanation	Word	Explanation	Word
Mount Sinai, the starting point of Judaism	طُورِ سِينِينَ	Difficulty	الْعُسْرِ	He has not opened	لَمْ نَشْرَحْ
Form, mould	تَقْوِيمٍ	You became free	فَرَغْتَ	He relieved you	وَضَعْنَا عَنْكَ
We reverted him	رَدَدْنَاهُ	Work hard	انصَبْ	Your weight	وِزْرَكَ
The lowest of the low	أَسْفَلَ سَافِلِينَ	Turn your attention	ارْغَبْ	It weighed	أَنْقَضَ
Unending	مَمْنُونٍ	Fig & olive, it indicates "the land of figs & olives" i.e. Jerusalem, the starting point of Christianity	التَّيْنِ وَ الزَّيْتُونَ	Your back	ظَهْرَكَ
The Best Judge of all judges	أَحْكَمِ الْحَاكِمِينَ			We raised, We exalted	رَفَعْنَا



## Lesson 1B: The Last Part of the Quran

### 96- سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ..... خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ..... اقْرَأْ وَرَبُّكَ الْأَكْرَمُ..... الَّذِي عَلَّمَ بِالْقَلَمِ..... عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ.....  
كَلَّا إِنَّ الْإِنْسَانَ لِكَبَّاسٍ..... أَنْ رَأَاهُ اسْتَعْصَى..... إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى..... أَرَأَيْتَ الَّذِي يَنْهَى..... عَبْدًا إِذَا صَلَّى..... أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى..... أَوْ أَمَرَ بِالتَّقْوَى..... أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى..... أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى..... كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعْ بِالنَّاصِيَةِ..... نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ..... فَلْيَدْعُ نَادِيَهُ..... سَنَدْعُ الزَّبَانِيَةَ..... كَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ.

Read out to them [O Prophet!] in the name of your Lord who created --- created man from a clot of congealed blood. Read out to them and the fact is that your Lord is the most Bounteous who taught [this Qur'ān] by the pen [in which] He gave man that knowledge which he knew not.

[Whatever vain talk they indulge in against it is baseless O Prophet!] Certainly not: Verily man is rebellious as he considers himself self-sufficient [in wealth]. [Let him think so] for verily to His Lord will he [one day] return. Have you seen him who forbids a servant [of Allah] when he prays. Just consider if this [servant] of [Ours] is on the right path or urges [others] to piety then ... ! Just see if this [wretched] person denied and turned away then ... ! Does he not know that Allah is observing [him]? [This is nothing], Certainly not! [O Prophet!] if he desists not We shall drag him by the forelock, a lying sinful forelock. Then let him call his help-mates. We shall summon Our guards. Certainly not! heed him not and bow down in prostration and draw near [Me].

### 97- سُورَةُ الْقَدْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ..... وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ..... لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ..... تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحُ فِيهَا يَأْذُنُ رَبَّهُمْ مِنْ كُلِّ أَمْرٍ..... سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ.....

Indeed, We revealed this [Qur'ān] in the night in which fates are decided . And what do you know what this night of decisions is? Better is the night of decisions than a thousand months. Therein descend the angels and the Spirit by the permission of their Lord [with commands] in all affairs. Peace it is till the rising of the dawn.

Explanation	Word	Explanation	Word	Explanation	Word
Don't follow him	لَا تُطَعُّهُ	If	لَنْ	Read	اقْرَأْ
Become close	اقْتَرِبْ	He does not abstain	لَمْ يَنْتَهِ	Clot of congealed blood	عَلَقٍ
We revealed it, We sent it down	أَنْزَلْنَاهُ	We shall drag	لَنَسْفَعْ	The Most Bounteous	الْأَكْرَمُ
The night of planning	لَيْلَةُ الْقَدْرِ	Forehead	نَاصِيَةٍ	He taught with the pen	عَلَّمَ بِالْقَلَمِ
She / They come down	تَنْزَلُ	Mistaken	خَاطِئَةٍ	Definitely he rebels	لَيَطْفَى
The Holy Spirit	الرُّوحُ	He should call	لْيَدْعُ	He became indifferent	اسْتَعْصَى
Permission	إِذْنٍ	Helpmates	نَادِيَهُ	He forbids	يَنْهَى
Peace	سَلَامٌ	We shall soon call / summon	سَنَدْعُ	He sees	يَرَى
Rising (of dawn or sun)	مَطْلَعِ	Angels of punishment	الزَّبَانِيَةِ		

## Lesson 1B: The Last Part of the Quran

### 98- سورة البينة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ..... رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً..... فِيهَا كُتِبَ قِيمَةٌ..... وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ..... وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ..... إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ..... إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ..... جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَذْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ.

Those among the People of the Book and the Idolaters [of the Quraysh] who have denied [the Qur'ān] shall not desist from their stubbornness until [according to their wish] there comes to them a clear sign -- that is a messenger from Allah [descending from the heavens] reciting purified pages in which [are written] clear directives [for them]. The truth is that [those among them] who were given the Book [before] became divided only after such a clear sign had come to them. And [in this Book also] they had been directed to worship Allah, obeying Him exclusively with sincere devotion and to establish prayers and to pay zakat [and the truth is that] this is the religion of the Upright Nation.

Those among the People of the Book and the Idolaters [of the Quraysh] who [in this way] have denied [the Qur'ān] shall, indeed, forever dwell in the fire of Hell [because of this attitude]. They are the worst of creatures. [On the other hand], those who embraced faith and did righteous deeds, they, indeed, are the best of creatures. Their reward with Allah is the Gardens of Eden beneath which rivers flow. They will abide there forever. Allah is well pleased with them and they with Him. This is the reward for him who feared the Lord [without seeing Him].

### 99- سورة الزلزلة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا..... وَأُخْرِجَتِ الْأَرْضُ أَنْقَالَهَا..... وَقَالَ الْإِنْسَانُ مَا لَهَا..... يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا..... بَأْسَ رَبِّكَ أَوْحَى لَهَا..... يَوْمَئِذٍ يُصْدِرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالُهُمْ..... فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ..... وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ.

[They should remember the Day] when the earth is shaken the way it should be shaken, and it casts forth its burdens. And man shall cry out: 'what is the matter with her?' On that Day, she will narrate all her story at the intimation of your Lord. On that Day, men will issue forth alone so that their deeds can be shown to them Then whoever has done the smallest bit of good he also shall see it, and whoever has done the smallest bit of evil, he also shall see it.

Explanation	Word	Explanation	Word	Explanation	Word
Its weights	أَنْقَالَهَا	Devoted, plural of حَنِيفَ	حُنَفَاءَ	He was not	لَمْ يَكُنْ
What happened to it?	مَا لَهَا	The worst of the creatures	شَرُّ الْبَرِيَّةِ	One who desist	مُنْفَكِينَ
It will describe its information	تُحَدِّثُ أَخْبَارَهَا	The best of the creatures	خَيْرُ الْبَرِيَّةِ	It comes to them	تَأْتِيَهُمْ
He revealed	أَوْحَى	Their reward	جَزَاؤُهُمْ	A clear evidence	الْبَيِّنَةُ
It will be brought out	يُصْدِرُ	Eden	عَذْنٌ	They recite	يَتْلُوا
Scattered	أَشْتَاتًا	For ever	أَبَدًا	Purified	مُطَهَّرَةً
So that they see their deeds	لِيُرَوْا أَعْمَالَهُمْ	They are happy with Him	رَضُوا عَنْهُ	Established directives	قِيَمَةٌ
Equal to the weight of a grain	مِثْقَالَ ذَرَّةٍ	It was shaken	زُلْزِلَتْ	They divided into sects	تَفَرَّقَ
He will see	يَرَهُ	Its shaking	زِلْزَالَهَا	Sincere	مُخْلِصِينَ

## Lesson 1B: The Last Part of the Quran

### 100- سورة العاديات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَادِيَاتِ ضَبْحًا.... فَالْمُورِيَاتِ قَدْحًا.... فَالْمُغِيرَاتِ صُبْحًا.... فَأَثَرْنَ بِهِ نَقْعًا.... فَوَسَطْنَ بِهِ جَمْعًا.... إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ....  
وَأَنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ.... وَأَنَّهُ لَحُبٌّ الْخَيْرِ لَشَدِيدٌ....  
أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ.... وَحُصِّلَ مَا فِي الصُّدُورِ.... إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ.

Gasping galloping horses, then striking fire with their hooves, then raiding at dawn, then blazing a trail of dust in it and penetrating with it into a throng -- they bear witness that [this] man [living in the peaceful surroundings of the Baytullah] is very ungrateful to his Lord. And to this attitude, he himself is a witness. And mad is he in the love of wealth.

Is he not aware of the time when graves are laid open and whatever is in the hearts is taken out. Indeed, on that Day, your Lord shall be well aware [of all their deeds].

### 101- سورة القارعة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقَارِعَةُ.... مَا الْقَارِعَةُ.... وَمَا أَذْرَاكَ مَا الْقَارِعَةُ.... يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ.... وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ....  
فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ.... فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ....  
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ.... فَأُمُّهُ هَاوِيَةٌ.... وَمَا أَذْرَاكَ مَا هِيَةٌ.... نَارُ حَامِيَةٍ.

That Pounding One! What is that Pounding One?! What do you imagine what the Pounding One is? On that Day, people shall be like moths scattered about and mountains like carded wool. Then whose scales are heavy shall dwell in bliss and whose scales are light, the abyss shall be his abode. and what do you understand that is!? Blazing Fire.

*Face the Challenge! Identify the verbs with past, present and future tense in this lesson.*

Explanation	Word	Explanation	Word	Explanation	Word
Scattered moths	الْفَرَاشِ الْمَبْثُوثِ	They reach at the middle	وَسَطْنَ بِهِ	Fast moving horses	الْعَادِيَاتِ
Carded colorful wool	الْعِهْنِ الْمَنْفُوشِ	Collectively	جَمْعًا	Snorting, gasping	ضَبْحًا
His scale was heavy	ثَقُلَتْ مَوَازِينُهُ	Ungrateful, thankless	كَنُودٌ	Striking fire	الْمُغِيرَاتِ
A life with happiness	عِيشَةٍ رَاضِيَةٍ	It will be opened, disarranged	بُعْثِرَ	From their hooves	قَدْحًا
His scale was light	خَفَّتْ مَوَازِينُهُ	Graves, plural of قبر	الْقُبُورِ	Raiding	الْمُغِيرَاتِ
His dwelling place	أُمُّهُ	It will be collected	حُصِّلَ	At morning (dawn)	صُبْحًا
A deep place	هَاوِيَةٌ	Chests, plural of صدر	الصُّدُورِ	They leave	أَثَرْنَ بِهِ
Blazing	حَامِيَةٌ	The Big Explosion	الْقَارِعَةُ	A trail of dust	نَقْعًا

## Lesson 1B: The Last Part of the Quran

### 102- سورة التكاثر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْهَاكُمْ التَّكَاثُرُ ..... حَتَّى زُرْتُمُ الْمَقَابِرَ ..... كَلَّا سَوْفَ تَعْلَمُونَ ..... ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ..... كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ..... لَتَرَوُنَّ الْجَحِيمَ ..... ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ..... ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ .

The greed for abundance has distracted you until you reached the graves. [O people! this is nothing] Nothing indeed! You shall soon come to know! Again [listen! this is nothing] Nothing indeed! You shall soon come to know!

[No! never would you have been distracted by it] Never indeed! if you knew definitely that you would surely see the fire of Hell, then [knew that] you would observe it by your very eyes, then [knew that] you would be questioned about all these favours on that Day.

### 103- سورة العصر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ..... إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ..... إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ .

Time bears witness that these people shall definitely be in a state of loss. Yes! except those who accepted faith and did righteous deeds and exhorted one another to the truth and exhorted one another to remain steadfast on it.

### 104- سورة الهمزة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ..... الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ..... يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ..... كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ..... وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ..... نَارُ اللَّهِ الْمَوْقُودَةُ ..... الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ..... إِنَّهَا عَلَيْهِمْ مُّصَدَّدَةٌ ..... فِي عَمَدٍ مُّمَدَّدَةٍ .

Woe to every person [among them] who gestures [at you O Prophet!] and slanders [you]. He who amassed wealth and counted it over. He thinks that his wealth has rendered him immortal. By no means! he shall be flung into that which crushes into pieces. And what do you imagine what that which crushes is? A fire kindled by Allah which will rise up to the hearts. Verily, these [rebellious people] will be enshrouded in it, fastened to columns very high.

Explanation	Word	Explanation	Word	Explanation	Word
It renders him immortal	أَخْلَدَهُ	Blessings	النَّعِيمِ	It has killed you	أَلْهَاكُمْ
He will be thrown	لَيُنْبَذَنَّ	Time	العَصْرِ	Desire for abundance of wealth	التَّكَاثُرُ
The tool of crushing	الْحُطَمَةُ	Loss	خُسْرٍ	You met	زُرْتُمْ
Kindled, blazed	الْمَوْقُودَةُ	They advice each other	تَوَّصُوا	Graves, plural of مَقْبَرَةٌ	الْمَقَابِرَ
It will reach	تَطَّلِعُ	Woe	وَيْلٌ	Firm belief	عِلْمَ الْيَقِينِ
Hearts	الْأَفْئِدَةِ	Slanderer	هُمَزَةٍ	You will definitely see	لَتَرَوُنَّ
Closed	مُؤَصَّدَةٌ	Defamer	لُمَزَةٍ	The Hell	الْجَحِيمِ
Pillar, column	عَمَدٍ	He gathered	جَمَعَ	Firm believe based on observation	عَيْنَ الْيَقِينِ
Long	مُمَدَّدَةٍ	He counted it	عَدَّدَهُ	You will be definitely make accountable	لَتَسْأَلَنَّ

## Lesson 1B: The Last Part of the Quran

### 105- سورة الفيل

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَى كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ..... أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ..... وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ..... تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ ..... فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ.

Have you not seen how your Lord dealt with the people of the elephant? Did He not foil their treacherous scheme? And sent down against them swarms of birds? [Such that] they pelted them with stones of baked clay, and He rendered them as straw eaten away

### 106- سورة قريش

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لِإِيلَافِ قُرَيْشٍ ..... إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ..... فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ..... الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ.

On account of the association the Quraysh have -- the association [in the peaceful atmosphere of the Baytullah] they have with the winter and summer travels they should worship the Lord of this House who [in these barren mountains] fed them in hunger and rendered them secure from fear.

### 107- سورة الماعون

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ..... فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ..... وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ..... فَوَيْلٌ لِلْمُصَلِّينَ ..... الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ..... الَّذِينَ هُمْ يُرَاءُونَ ..... وَيَمْنَعُونَ الْمَاعُونَ.

Seest thou one who denies reward and punishment [O Prophet!]. He it is who shoves the orphan and urges not the feeding of the poor. So woe be to these [priests of the Baitullaah] who pray being unmindful [to the essence] of their prayers; who put up a pretentious display [of worship], and are not even prepared to lend ordinary items of common use to others.

### 108- سورة الكوثر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ..... فَصَلِّ لِرَبِّكَ وَانْحَرْ ..... إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ.

Upon thee [O Prophet!] have We bestowed this abundance of good [this House of Ours]. So pray ye only for your Almighty and offer ye sacrifice. Indeed, this enemy of yours will be rootless: none of his followers will remain.

Explanation	Word	Explanation	Word	Explanation	Word
They show (for ostentation)	يُرَاءُونَ	Traveling	رِحْلَةَ	Fellow	أَصْحَابِ
They forbid	يَمْنَعُونَ	Winter	الشِّتَاءِ	Elephant	الْفِيلِ
Ordinary items	الْمَاعُونَ	Summer	الصَّيْفِ	Their treacherous scheme	كَيْدَهُمْ
We provide you	أَعْطَيْنَاكَ	They should worship	لْيَعْبُدُوا	Flop	تَضْلِيلٍ
Abundance of good	الْكَوْثَرَ	He secured them	آمَنَهُمْ	Flocks of birds	طَيْرًا أَبَابِيلَ
Perform prayer!	صَلِّ	He shoves harshly	يَدْعُ	They threw on them	تَرْمِيهِمْ
Sacrifice!	انْحَرْ	He does not urge	لَا يَحْضُ	Baked clay	سِجِّيلٍ
Your enemy	شَانِئَكَ	People performing prayers	الْمُصَلِّينَ	Eaten straw	عَصْفٍ مَأْكُولٍ
Rootless One not having progeny or followers	الْأَبْتَرُ	Unmindful	سَاهُونَ	Association, love	إِيْلَافٍ

## Lesson 1B: The Last Part of the Quran

### 109- سورة الكافرون

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ..... لَا أَعْبُدُ مَا تَعْبُدُونَ..... وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ..... وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ..... وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ..... لَكُمْ دِينُكُمْ وَلِيَ دِينِ.

Declare ye [O Prophet!]: O Unbelievers! I shall worship not that which ye worship. Nor will ye ever worship [alone] that which I worship. Nor ever before this was I prepared to worship that which ye worshipped. Nor were you ever prepared to worship that which I have been worshipping. [So, now] to you your religion and to me mine.

### 110- سورة النصر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ..... وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا..... فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا.

When comes the help of God and that victory [which We have promised you O Prophet!] and you see men embrace the religion of God in multitudes, extol His glory while being thankful to Him and seek His forgiveness. For, indeed, He is ever disposed to mercy.

### 111- سورة أبي لهب

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ..... مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ..... سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ..... وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ..... فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ.

The hands of Abu Lahab have been broken and he himself has perished. Neither did his wealth benefit him nor the [good] he earned. Soon shall this man [of glowing countenance] be put in a glowing Fire and [with him] his wife also such that [in Hell] she will be carrying firewood on her back [for her own self]; [like a slave woman], there will be a twisted rope round her neck.

### 112- سورة الإخلاص

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ..... اللَّهُ الصَّمَدُ..... لَمْ يَلِدْ وَلَمْ يُولَدْ..... وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

Declare ye [O Prophet!]: that Allah is One and Alone; Allah is with everyone; He is neither father nor son; and there is none like Him.

Explanation	Word	Explanation	Word	Explanation	Word
Glowing fire, flames	لَهَبٍ	Armies, groups of people, plural of فوج	أَفْوَاجًا	Unbelievers	الْكَافِرُونَ
Carrier	حَمَّالَةً	One Who accepts repentance	تَوَّابًا	I don't worship	لَا أَعْبُدُ
Firewood	الْحَطَبِ	It was destroyed	تَبَّتْ	You worship	تَعْبُدُونَ
Her neck	جِيدِهَا	Abu Lahab, the main leader of Prophet's opponents	أَبِي لَهَبٍ	Worshippers	عَابِدُونَ
Rope	حَبْلٌ	He destroyed	تَبَّ	You worshipped	عَبَدْتُمْ
Twisted	مَسَدٍ	He earned	كَسَبَ	He (it) came	جَاءَ
Associate, equivalent	كُفُوًا	He will soon reach	سَيَصْلَىٰ	Victory	الْفَتْحُ

## Lesson 1B: The Last Part of the Quran

### 113- سورة الفلق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ..... مِنْ شَرِّ مَا خَلَقَ ..... وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ..... وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ..... وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ.

Pray ye [O Prophet!]: I seek refuge with the Lord who breaks apart and brings forth everything; from the evil of all that He has created and [especially] from the evil of darkness when it overspreads, and from the evil of those who blow upon knots and from the evil of every envious creature when it envies.

### 114- سورة الناس

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ..... مَلِكِ النَّاسِ ..... إِلَهِ النَّاسِ ..... مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ..... الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ..... مِنَ الْجِنَّةِ وَالنَّاسِ.

Pray ye [O Prophet!]: I seek refuge with the Cherisher of mankind, the King of mankind, the God of mankind from the evil of the Prompter [of vice] who withdraws [after his prompting], who prompts evil suggestions in the hearts of men, [and is] from among the jinn and mankind.

*This translation is derived from that of Shehzad Saleem.*

#### Rule of the Day

*In Arabic, most of the words have three root letters. Additional letters are vowels are added to them in order to make hundreds of words.*

#### Face the Challenge!

*Think about 20 Arabic words in your vocabulary and identify their root letters.*

#### Do you know?

The Quran is the book whose thousands of commentaries have been written. The Quranic Exegetes look at each word and sentence of the Quran from different angles e.g. grammar, eloquence, vocabulary, text organization, legal directives, philosophical issues and link with Hadith.

#### Rule of the Day

*There is a built-in pronoun in each verb. For each verb, there are 14 words to represent the 14 pronouns mentioned in Level 1.*

Explanation	Word	Explanation	Word	Explanation	Word
Secret enemy, the Satan	الْخَنَّاسِ	Knots	الْعُقَدِ	Breaking apart and bringing forth	الْفَلَقِ
He prompts	يُوسْوِسُ	An envious person	حَاسِدٍ	Darkness	غَاسِقٍ
Chest, plural of صدر	صُدُورِ	He envies	حَسَدَ	It spreads	وَقَبَ
Jinn, a hidden creature	الْجِنَّةِ	Prompter	الْوَسْوَاسِ	Those women who blow upon, witches	النَّفَّاثَاتِ



## Lesson 2A: The Verb, its Types and the Derived Nouns فعل و أقسامه و الأسماء المشتقة

### The Result

Compare the result. Each word carried three marks. If your score is below 80%, repeat the test.

Category	Meaning	عربي	Category	Meaning	عربي
اسم مفعول	One who is offended	مَظْلُومٌ	فعل ماضي معلوم	He said	قَالَ
اسم تفضيل	The most offender	أَظْلَمُ	فعل ماضي معلوم	He sealed	خَتَمَ
فعل ماضي معلوم	He wanted	شَاءَ	فعل مضارع معلوم	He goes / will go	يَذْهَبُ
فعل مضارع معلوم	He is	يَكُونُ	فعل مضارع مجهول	He is left	يُتْرَكُ
اسم فاعل	Happy	رَاضِيٌ	فعل ماضي مجهول	He was created	خُلِقَ
اسم فاعل	Sinner	عَاصِيٌ	فعل مضارع معلوم	He makes	يَجْعَلُ
اسم مفعول	One that is observed	مَشْهُودٌ	فعل ماضي معلوم	He instructed	أَمَرَ
اسم تفضيل	The most knowledgeable	أَعْلَمُ	فعل أمر معلوم	Prostrate!	أَسْجُدْ
اسم صفت	Observer	شَهِيدٌ	فعل مضارع مجهول	He was said	يُقَالُ
اسم صفت	Warner	نَذِيرٌ	اسم فاعل	Follower	تَابِعٌ
فعل نهي معلوم	Don't leave	لَا تَتْرُكْ	فعل ماضي معلوم	He denied	كَفَرَ
فعل أمر معلوم	Worship!	أُعْبُدْ	فعل ماضي معلوم	He remained	لَبِثَ
فعل أمر معلوم	Make	اجْعَلْ	اسم فاعل	Denier	كَافِرٌ
اسم مفعول	One who is protected	مَأْمُونٌ	اسم مفعول	One who is worshipped	مَعْبُودٌ
فعل نهي معلوم	Don't say	لَا تَقُلْ	فعل مضارع مجهول	He is worshipped	يُعْبَدُ
اسم تفضيل	The greatest	أَعْظَمُ	فعل نهي معلوم	Don't worship	لَا تَعْبُدْ
اسم صفت	Great	عَظِيمٌ	اسم فاعل	One who says	قَائِلٌ



## Lesson 2A: The Verb, its Types and the Derived Nouns فعل و أقسامه و الأسماء المشتقة

Category	Meaning	عربي	Category	Meaning	عربي
اسم مفعول	One who is obeyed	مَأْمُورٌ	فعل أمر معلوم	Say!	قُلْ
اسم تفضيل	The most peaceful	أَسْلَمٌ	اسم ظرف	Place of looking	مَنْظَرٌ
اسم تفضيل	The most respectful	أَكْرَمٌ	اسم ظرف	Observatory	مَشْهَدٌ
فعل أمر معلوم	Be!	كُنْ	اسم فاعل	One who leaves	تَارِكٌ
فعل نهي معلوم	Don't be!	لَا تَكُنْ	اسم مفعول	Creature	مَخْلُوقٌ
فعل مضارع معلوم	He commits a sin	يَعْصِي	اسم فاعل	Maker	جَاعِلٌ
اسم مفعول	One that is protected	مَحْفُوظٌ	اسم فاعل	Instructor, dictator	آمِرٌ
اسم صفت	Knowledgeable	عَلِيمٌ	اسم صفت	Ruler	أَمِيرٌ
اسم صفت	Honest	أَمِينٌ	اسم آلة	Tool to draw lines	مِسْطَرٌ
فعل مضارع معلوم	He observes	يَشْهَدُ	اسم مفعول	One who is followed	مَتَّبُوعٌ
فعل مضارع مجهول	He helps	يُنْصِرُ	اسم ظرف	Place of worship	مَعْبَدٌ
فعل أمر معلوم	Help!	أَنْصُرْ	اسم تفضيل	The most handsome	أَجْمَلٌ
فعل ماضي مجهول	It was written	كُتِبَ	اسم فاعل	Observer	شَاهِدٌ
اسم مفعول	One that is written	مَكْتُوبٌ	فعل ماضي مجهول	He was worshipped	عُبِدَ
اسم فاعل	Writer	كَاتِبٌ	فعل ماضي معلوم	He gave peace	أَمَّنَ
اسم فاعل	One who is just	عَادِلٌ	اسم آلة	Key	مِفْتَاحٌ
اسم مفعول	Great	مَفْتُوحٌ	اسم ظرف	Place of war	مَقْتَلٌ
فعل مضارع مجهول	It was written	يُكْتَبُ	اسم فاعل	One who remains chaste	عَاصِمٌ

## Lesson 2B: A Collection of Hadith

**The Result:** Calculate your score. Each paragraph carries 10 mark. If your score is less than 80%, repeat the exercise. The translation is provided for each paragraph. Text in parenthesis [ ] is the information not describe in the original Arabic text but its sense is understood.

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتَشْهَدَ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعْمَهُ فَعَرَفَهَا، قَالَ: "فَمَا عَمِلْتُ فِيهَا؟" قَالَ: "قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ." قَالَ: "كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ: جَرِيءٌ. فَقَدْ قِيلَ." ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ.

وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ، وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعْمَهُ فَعَرَفَهَا، قَالَ: "فَمَا عَمِلْتُ فِيهَا؟" قَالَ: "تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ، وَقَرَأْتُ فِيكَ الْقُرْآنَ." قَالَ: "كَذَبْتَ، وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ: عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِئٌ. فَقَدْ قِيلَ." ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ.

وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعْمَهُ فَعَرَفَهَا، "فَمَا عَمِلْتُ فِيهَا؟" قَالَ: "مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ؟" قَالَ: "كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ جَوَادٌ، فَقَدْ قِيلَ." ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ، ثُمَّ أُلْقِيَ فِي النَّارِ. رواه مسلم

Narrated by Abu Huraira رضي الله عنه, he said: I listened Allah's Prophet while he was saying: "Surely the matter of a person who was martyred will be decided at first in people. So he will be brought and [Allah] will inform him His blessings and he will recognize them. He [Allah] will say, "What good acts you did with these [blessings]?" He will say, "I fought in Your way until I got martyred." He [Allah] will say, "You are false, but you fought [with an objective] to be said, 'he was brave'. So it is already said." Then instructions will be issued about him and he will be dragged by his face until he will be thrown into the Hellfire.

And a man who used to learn knowledge and then teach it and he used to recite the Quran. So he will be brought and [Allah] will inform him about His blessings so he will recognize them. He will ask, "What good acts you did with these [blessings]?" He will say, "I learned knowledge and taught it and recited the Quran." He will say, "You told a lie, but you learn the knowledge [in order to get remarks and] it is said, 'He is a scholar' and you recited the Quran so that it is said, 'He is a reciter', so it is said. Then instructions will be issued about him and he will be dragged by his face until he will be thrown into the Hellfire.

And a man whose Allah has extended His blessings and He has provided him with all kinds of wealth, he will be brought and [Allah] will inform him about His blessings and he will recognize them. "So what you did with these?" He will say, "I have not left any way where You like to spend money." He will say, "You have told a lie, but you did so that it is called, 'He is generous', so it is said." Then instructions will be issued about him, he will be dragged on his face then put into the Hellfire. Muslim reported it.

Explanation	Word	Explanation	Word	Explanation	Word
Reciter	قَارِئٌ	He was dragged	سُحِبَ	His matter is decided	يُقْضَى
He extended, He made it easy	وَسَّعَ	He was thrown	أُلْقِيَ	He got martyred	اسْتَشْهَدَ
He gave	أَعْطَا	I learned	تَعَلَّمْتُ	He knew	عَرَفَ
Various kinds	أَصْنَافٍ	I recited	قَرَأْتُ	I fought	قَاتَلْتُ
I left	تَرَكْتُ	I taught	عَلَّمْتُ	I was martyred	اسْتَشْهَدْتُ
I spent	أَنْفَقْتُ	You learned	تَعَلَّمْتَ	You fought	قَاتَلْتَ
Generous	جَوَادٌ	You recited	قَرَأْتَ	Brave, courageous	جَرِيءٌ

## Lesson 2B: A Collection of Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْبَحْرِ: «هُوَ الطَّهُّورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ». (أَخْرَجَهُ الْأَرْبَعَةُ وَابْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - وَصَحَّحَهُ ابْنُ خُرَيْمَةَ وَالتِّرْمِذِيُّ)

Narrated by Abu Hurairah, he said the Allah's Apostle said about sea / river: "Its water is purified and its dead animals are lawful [to eat]." (Authors of four books [i.e. Abu Dawood, Tirmidhi, Ibn Maja & Nisai] and Ibn Abi Sheeba selected it [this Hadith to include in their books]. The words are for him [Ibn Abi Sheeba]. Ibn Khuzaimah and Tirmidhi declared it authentic.)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «طَهُّورٌ إِنَاءٌ أَحَدِكُمْ إِذَا وَلَغَ فِيهِ الْكَلْبُ أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ أَوَّلَاهُنَّ بِالتُّرَابِ». (أَخْرَجَهُ مُسْلِمٌ، وَفِي لَفْظٍ لَهُ: «فَلْيَرْفُقْ» وَ لِلْتِّرْمِذِيِّ: «أَخْرَاهُنَّ أَوْ أَوَّلَاهُنَّ».)  
عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُحِلَّتْ لَنَا مَيْتَتَانِ وَدَمَانِ. فَأَمَّا الْمَيْتَتَانِ فَالْجَرَادُ وَالْحُوتُ. وَأَمَّا الدَّمَانِ فَالطَّحَالُ وَالْكَبِدُ». أَخْرَجَهُ أَحْمَدُ وَابْنُ مَاجَه

Narrated by Abu Hurairah, he said the Allah's Apostle said: "The utensils of anyone of you can be purified in a way, if a dog licks in it, that he washes it seven times and first time with soil." (Muslim selected it [to include in his book] and in his words, it is included that "He should pour water over it". The words mentioned by Tirmidhi include: "Last of them or first of them [should be washed with soil]."

Narrated by Ibn U'mar, said that Allah's Apostle said, "Two died animals and two bloods are lawful for you to eat. The two died animals include locust and fish and two bloods include spleen and liver [of a slaughtered animal]." Ahmed and Ibn Maja selected it [this Hadith to include in their books].

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْجِبُهُ التَّيْمُنُ فِي تَنْعُلِهِ وَتَرْجُلِهِ وَطُهُورِهِ وَفِي شَأْنِهِ كُلِّهِ». (مُتَّفَقٌ عَلَيْهِ)

Narrated by Ayesha, she said: "The Prophet liked to start from the right side while wearing his shoes, combing his hair, washing [his body] and in all similar matters." [Bukhari & Muslim] agreed on it [that the Hadith is authentic].

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَوَضَّأَ، فَأَهْوَيْتُ لِأَنْزِعَ خُفَّيْهِ فَقَالَ: «دَعُهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ». فَمَسَحَ عَلَيْهِمَا. (مُتَّفَقٌ عَلَيْهِ)

Narrated by Mughira Ibn Shu'ba, he said: We were with the Prophet. He performed ablution. I stretched my hand to remove his socks, he said: "Leave both of them, I wore them while I was pure [i.e. already performed ablution]." So he wiped over both of them. [Bukhari & Muslim] agreed on it [that the Hadith is authentic]

Explanation	Word	Explanation	Word	Explanation	Word
Wearing shoes	تَنْعُلُ	He should pour water on it	لِيَرْفُقَهُ	Purity, cleanliness	الطَّهُّورُ
Combing	تَرْجُلُ	Last of them	أَخْرَاهُنَّ	Water	مَاءٌ
I stretched my hand downwards	أَهْوَيْتُ	It is made lawful	أُحِلَّتْ	Allowed, lawful	الْحِلُّ
So that I remove	لَأَنْزِعَ	Two bloods	دَمَانِ	Dead body	مَيْتَةٌ
His leather socks	خُفَّيْهِ	Locusts, migratory grasshoppers	الْجَرَادُ	Utensils	إِنَاءٌ
Leave both of them	دَعْهُمَا	Fish	الْحُوتُ	It licks, it laps	وَلَغَ
I entered into, I wore them	أَدْخَلْتُ	Spleen	الطَّحَالُ	Dog	الْكَلْبُ
Two clean	طَاهِرَتَيْنِ	Liver	الْكَبِدُ	Times	مَرَّاتٍ
He wiped	مَسَحَ	He liked, He became astonished	يَغْجِبُ	First of all of them	أَوَّلَاهُنَّ
		Starting from the right side	التَّيْمُنُ	Soil	التُّرَابُ

## Lesson 2B: A Collection of Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اتَّقُوا اللَّعَّائِينَ». قَالُوا: «وَمَا اللَّعَّائَانِ يَا رَسُولَ اللَّهِ؟» قَالَ: «الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ.» (رواه مسلم)

Narrated by Abu Hurairah, he said the Allah's Apostle said: "Beware of two condemnations." They said, "What are these two condemnations, O Allah's Apostle!" He replied, "That someone discharges [urine or shit] on the way of people or in their shelter [i.e. under a tree etc.]" Muslim reported it.

عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسُ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ» (متفق عليه)

Narrated by Abu Qatadah, he said the Allah's Apostle said: "When anyone of you enters into a mosque, he should not sit until he performs two Rak'at at prayer." [Bukhari & Muslim] agreed on it [that the Hadith is authentic].

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً.» (متفق عليه)

Narrated by Abdullah Ibn U'mar, that the Allah's Apostle said: "Praying collectively is 27 ranks better than praying alone." [Bukhari & Muslim] agreed on it [that the Hadith is authentic].

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا. وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا إِلَيْهِ. وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا» (متفق عليه)

Narrated by Abu Hurairah, that the Allah's Apostle said: "If people knew what [reward] is in the call of prayer and the first row [of collective prayer], they would have only able to find them by a lucky draw. If they knew what is [the reward for] the final call of prayer, they would have competed for it. If they knew what is [the reward for] the Night and Morning prayers, they would have coming for it although they had to come by crawling." [Bukhari & Muslim] agreed on it [that Hadith is authentic].

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ لَمْ يَدْعُ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدْعَ طَعَامَهُ وَشَرَابَهُ.» (رواه البخاري وأبو داود واللفظ له)

Narrated by Abu Hurairah, he said the Allah's Apostle said: "Whoever cannot leave vulgar talk and bad deeds [during fasting], Allah does not need him to leave his food and drink." Bukhari and Abu Dawood reported it and the words belong to him [Bukhari].

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ نَسِيَ وَهُوَ صَائِمٌ فَآكَلَ أَوْ شَرِبَ فَلْيَتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ.» (متفق عليه)

Narrated by Abu Hurairah, he said the Allah's Apostle said: "Whoever forgets that he is fasting and he eats or drink something, he should complete his fasting. Surely Allah has provided him food and drink." [Bukhari & Muslim] agreed on it [that the Hadith is authentic].

Explanation	Word	Explanation	Word	Explanation	Word
Lack of patience, intolerance	الْجَهْلُ	Row, line	الصَّفِّ	Be careful	اتَّقُوا
Need	حَاجَةٌ	They arrange a lucky draw	يَسْتَهْمُوا	Two condemnations	اللَّعَّائِينَ
He forgot	نَسِيَ	Final call (for prayer)	التَّهَجِيرِ	He discharges his body wastes	يَتَخَلَّى
The person who is fasting	صَائِمٌ	They compete with each other	لَاسْتَبَقُوا	Their shelter, shade	ظِلِّهِمْ
So he should complete	فَلْيَتِمَّ	The night prayer	الْعَتَمَةِ	Alone	الْفَذِّ
Fast	صَوْمٌ	They crawl	حَبَوًّا	Rank	دَرَجَةً
He provided food & drinks	أَطْعَمَ وَ سَقَا	Falsehood, vulgar talk	الزُّورِ	Call (for prayer)	النَّدَاءِ

## Lesson 2B: A Collection of Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ." (متفق عليه)

Narrated by Abu Hurairah, that the Allah's Apostle said: "The U'mrah till the next U'mrah is the atonement for whatever [minor sins] between both of them. And there is no reward for an accepted Pilgrimage except the Paradise." [Bukhari & Muslim] agreed on it [that the Hadith is authentic].

رواه ابن عباس رضي الله عنهما قال: كُنْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "يَا غلام! إِنِّي أَعَلَّمْتُكَ كَلِمَاتٍ، احْفَظْ اللَّهُ يَحْفَظُكَ. احْفَظْ اللَّهُ تَجِدْهُ تَجَاهَكَ. إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ. رُفِعَتِ الْأَقْلَامُ وَجُفَّتِ الصُّحُفُ." لِمَا رَوَاهُ التِّرْمِذِيُّ.

Narrated by Ibn A'bbas, he said: I was behind the Allah's Apostle while he said: "O boy! I am teaching you some words. Memorize them, Allah will protect you, memorize them you will find Allah in front of you. When you ask, only ask Allah and when you seek help, only seek the help of Allah. Know that if a group of people agree to benefit you for anything, they will definitely not be able to benefit you except what Allah has ordained for you. And if they agree to harm you for anything, they will not be able to harm you except what Allah has ordained for you. The pens (which were used to write the destiny of benefits & harm) have been raised and the books (of destiny) have become dry." Tirmidhi reported it.

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "مَنْ الْكَابِرِ شَتَمَ الرَّجُلَ وَالِدَيْهِ." قالوا "يا رسول الله! وهل يشتم الرجلُ والديه." قال "نعم يسبُّ أبا الرجل فيسبُّ أباه ويسبُّ أمه فيسبُّ أمه." رواه البخاري ومسلم وأبو داود والترمذي

Narrated by A'bdullah Ibn A'mr Ibn A'as, that the Allah's Apostle said: "It is from the biggest sins that a person abuses his parents." They said, "O Allah's Prophet! How can a person abuse his parents?" He said, "Yes! If he abuses the father of another man and in return he abuses the father [of this person] or he abuses the mother of [other person] and he abuses the mother [of the first person]." Bukhari, Muslim, Abu Dawood & Tirmidhi reported it.

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُصِلْ رَحِمَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ." رواه البخاري ومسلم

Narrated by Abu Hurairah, that the Allah's Apostle said: Whoever believes in Allah and the Last Day [of Judgment], he should respect his guest. And whoever believes in Allah and the Last Day, he should join the relationships [by treating his relatives in a good manner]. And whoever believes in Allah and the Last Day should talk good or remain silent [i.e. not talk bad]. Bukhari and Muslim reported it.

Explanation	Word	Explanation	Word	Explanation	Word
He curse, he insults	يَشْتُمُ	They / she gather	اجْتَمَعَتْ	Memorize! Protect!	احْفَظْ
He curse, he insults	يَسُبُّ	They will benefit you	يَنْفَعُوكَ	He will protect	يَحْفَظُ
So he should respect	فَلْيُكْرِمْ	They will harm you	يَضُرُّوكَ	You find it	تَجِدْهُ
Guest	ضَيْفٌ	He has written it	كَتَبَ	In front of you	تَجَاهَكَ
So he should join	فَلْيُصِلْ	It is raised	رُفِعَتْ	Ask!	اسْأَلْ
Relationship, mothers womb	رَحِمٌ	Pens, plural of قَلَمٌ	الأقلامُ	You sought help	اسْتَعَنْتَ
So he should say	فَلْيَقُلْ	It had become dry	جُفَّتْ	So seek help!	فَاسْتَعِنْ
He should remain silent	لِيَصْمُتْ	Books, plural of صَحِيفَةٌ	الصحُفُ	Entire group of people	الْأُمَّةُ

## Lesson 2B: A Collection of Hadith

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "مَنْ أَحَبَّ أَنْ يَبْسُطَ لَهُ فِي رِزْقِهِ وَيَنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ. رواه البخاري ومسلم

Narrated by Anas, that the Allah's Apostle said: Whoever likes that is his sustenance is extended, and his age is prolonged, he should join the relationships [by treating his relatives in a good manner.] Bukhari & Muslim reported this Hadith.

عن سهل بن سعد رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: "أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا." وَأَشَارَ بِالسَّبَابَةِ وَالْوُسْطَى وَفَرَجَ بَيْنَهُمَا. رواه البخاري وأبو داود والترمذي

Narrated by Sahl Ibn Sa'ad, he said that the Allah's Apostle said: "I and a caretaker of an orphan will be in the Paradise in this way." He pointed by his index and middle fingers and kept a small space in both of them." Bukhari, Abu Dawood & Tirmidhi report it.

وعن أبي شريح الكعبي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: "وَاللَّهِ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ." قِيلَ: "يَا رَسُولَ اللَّهِ! لَقَدْ خَابَ وَخَسِرَ مَنْ هَذَا." قَالَ: "مَنْ لَا يَأْمَنُ جَارَهُ بَوَائِقِهِ." قَالُوا: "وَمَا بَوَائِقُهُ؟" قَالَ "شُرَّةٌ." رواه البخاري

Narrated by Abu Shuraih Al-Ka'abi, he said that the Allah's Apostle said: By Allah, he does not believe; By Allah, he does not believe; By Allah, he does not believe." It was said, "O Allah's Prophet! Surely he failed and incurred a great loss. Who is he?" He said, "The one whose neighbor is not safe from his 'waiq'?" They asked, "What is his waiq?" He said, "His ill-treatment." Bukhari reported it.

عن جابر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: "مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ، أَوْ إِنْسَانٌ، أَوْ بَهِيمَةٌ، إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ." رواه البخاري

Narrated by Jabir, he said that the Allah's Apostle said: "Any Muslim who plants some trees or grows crops and birds, human beings and animals eat out of it, is nothing except a charity from his side." Bukhari reported it.

وعن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: "إِيَّاكُمْ وَالْفُحْشَ وَالتَّفَحُّشَ فَإِنَّ اللَّهَ لَا يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ وَإِيَّاكُمْ وَالظُّلْمَ فَإِنَّهُ هُوَ الظُّلُمَاتِ يَوْمَ الْقِيَامَةِ وَإِيَّاكُمْ وَالشُّحَّ فَإِنَّهُ دَعَا مَنْ كَانَ قَبْلَكُمْ فَسَفَكُوا دِمَاءَهُمْ وَدَعَا مَنْ كَانَ قَبْلَكُمْ فَقَطَعُوا أَرْحَامَهُمْ وَدَعَا مَنْ كَانَ قَبْلَكُمْ فَاسْتَحَلُّوا حُرْمَاتَهُمْ." رواه ابن حبان في صحيحه والحاكم واللفظ له وقال صحيح الإسناد

Narrated by Abu Hurairah, he said that the Allah's Apostle said: "Beware of vulgarity and vulgar talk. Surely Allah does not like the one who engage in vulgarity or vulgar talk. Beware of offence [against others], surely it will cause darkness on the Day of Judgment. Beware of misery, surely it inspired those before you to shed the blood [by killing people]. It inspired the people before you, they cut their relationships. It inspired the people before you and they made the women forbidden for marriage lawful for themselves." Ibn Habban reported it in his Saheeh & Hakim also reported it. The words are for Hakim and he said that the chain of narrators of this Hadith is authentic.

Explanation	Word	Explanation	Word	Explanation	Word
A vulgar person	الْفَاحِشُ	He is not protected	لَا يَأْمَنُ	He stretches	يَبْسُطُ
One who uses vulgar language	الْمُتَفَحِّشُ	Neighbor	جَارَ	It extends	يَنْسَأُ
Miser	الشُّحُّ	Wrong behavior	وَائِقٍ	His age	أَثَرِهِ
They shed	سَفَكُوا	He plants	يَغْرِسُ	One who take care of	كَافِلٌ
They cut	قَطَعُوا	Plantation	غَرْسًا	He signaled	أَشَارَ
Their relations	أَرْحَامَهُمْ	Animals	بَهِيمَةً	The index finger	السَّبَابَةِ
They made lawful	اسْتَحَلُّوا	Vulgarity	الْفُحْشِ	He kept some space empty	فَرَجَ
Forbidden women for marriage	حُرْمَاتَ	Using obscene language	التَّفَحُّشِ	He failed	خَابَ



## Lesson 2B: A Collection of Hadith

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لو أخطأتم حتى تبلغ السماء ثم تبتؤم لتأب الله عليكم. رواه ابن ماجه بإسناد جيد.

Narrated by Abu Hurairah, that the Allah's Apostle said: "If you commit a mistake and it reaches till the sky, then you repent, surely Allah will accept your repentance." Ibn Maja reported it with authentic chain of narrators.

وعن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: "إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْثَةٌ سَوْدَاءُ فِي قَلْبِهِ فَإِنْ تَابَ وَتَزَعَ وَاسْتَغْفَرَ صَفَلَ مِنْهَا وَإِنْ زَادَ زَادَتْ حَتَّى يُغْلَفُ بِهَا قَلْبُهُ فَذَلِكَ الرَّانَ الَّذِي ذَكَرَ اللَّهُ فِي كِتَابِهِ: كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ." رواه الترمذي وصححه والنسائي وابن ماجه وابن حبان في صحيحه والحاكم واللفظ له من طريقين قال في أحدهما صحيح على شرط مسلم

Narrated by Abu Hurairah, he said that the Allah's Apostle said: "Surely when a believer commits a sin, a black dot appears on his heart. If he repents, leaves [that sin] and seek forgiveness [from Allah], it [the black spot] is removed from it. If he increases [the sin], [the black spot] increases until it covers his heart. This is the corrosion [of the personality] which Allah has mentioned in His book: "Beware, there is corrosion on their hearts." Tirmidhi reported it and declared it authentic. Nisai, Ibn Maja, Hakim and Ibn Habban in his Sahih reported it. The words belong to him [Hakim]. He reported it in two ways and about one he said that it is authentic on the criteria of Muslim.

وعن أبي سعيد الخدري رضي الله عنه أن النبي صلى الله عليه وسلم قال: "إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَحْمِي عَبْدَهُ الْمُؤْمِنَ الدُّنْيَا وَهُوَ يُحِبُّهُ كَمَا تَحْمُونَ مَرِيضَكُمْ الطَّعَامَ وَالشَّرَابَ." رواه الحاكم وقال صحيح الإسناد

Narrated by Abu Sa'eed Al-Khudri, that the Allah's Apostle said: "Surely Allah, the Exalted the Great, keeps the world away from His believer slave while He stills loves him like you keep food and drinks away from a patient." Hakim reported it and he said that its chain of narrators is authentic.

وعن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: "لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الصَّرْعِ وَلَا يَجْتَمِعُ غُبَارُ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ." رواه الترمذي وقال حديث حسن صحيح والنسائي والحاكم وقال صحيح الإسناد

Narrated by Abu Hurairah, he said that the Allah's Apostle said: "The Hellfire will not enter to the person who wept due to Allah's fear until milk is returned back to milking organ [of a cow]. The dust in Allah's way and the smoke of the Hell cannot combine." Tirmidhi reported it and said that the Hadith is moderately authentic. Nisai and Hakim also reported it and he said that its chain of narrators is authentic.

**Worth Reading!** How to get rid of poverty? Is there any shortcut available?

<http://www.mubashirnazir.org/PD/English/PE03-0004-Poverty.htm>

Explanation	Word	Explanation	Word	Explanation	Word
You all keep it away	تَحْمُونَ	It polishes, it becomes neat	صَفَلَ	You commit a mistake	أَخْطَأْتُمْ
He wept	بَكَى	It increases	زَادَ	It / she / you reach	تَبْلُغَ
He / it returned	يَعُودُ	It is wrapped	يُغْلَفُ	You repent	تُبْتِئُ
Milk, liquid yogurt	اللَّبْنُ	Corrosion	الرَّانَ	Chain of narrators	إِسْنَادٍ
Milking organ or a cow etc.	الصَّرْعِ	He declared it authentic	صَحَّحَهُ	Good, reliable	جَيِّدٍ
Dust	غُبَارُ	Two ways, two channels	طَرِيقَيْنِ	He commits a sin	أَذْنَبَ
Smoke, fume	دُخَانُ	Condition, criteria	شَرَطُ	Dot, point	نُكْثَةٌ
		He keeps away	لَيَحْمِي	Black	سَوْدَاءُ

## Lesson 2B: A Collection of Hadith

وعن أنس أيضا رضي الله عنه أن النبي صلى الله عليه وسلم دخل على شاب وهو في الموت فقال: "كيف تجدك؟" قال: "أرجو الله يا رسول الله! وإني أخافُ ذُنُوبِي." فقال رسول الله صلى الله عليه وسلم: "لا يجتمعان في قلب عبد في مثل هذا الموطن إلا أعطاه الله ما يرجو وأمنه مما يخاف." رواه الترمذي وقال حديث غريب وابن ماجه وابن أبي الدنيا كلهم من رواية جعفر بن سليمان الضبيعي عن ثابت عن أنس. قال الحافظ إسناده حسن فإن جعفرًا صدوق صالح احتج به مسلم وثقة النسائي وتكلم فيه الدارقطني وغيره.

Narrated by Anas, that the Allah's Apostle entered [into the home of] a young man who was dying and said: "What are you feeling?" He said, "O Allah's Prophet! I keep a good hope with Allah and I'm fearful about my sins." The Allah's Prophet said, "In the heart of a slave like this [heart], both of them will not collect except that Allah gives him what he is hoping and protect him from what he is fearing." Tirmidhi reported it and said, it is a unique Hadith. Ibn Maja and Ibn Abi Dunya all of them reported it from Ja'afar Ibn Sulaiman Al-Dab'I [and he reported it] from Anas. Hafiz said that its chain of narrators is moderate. Surely Ja'afar was a pious man and Muslim used to report [Ahadith] on his authority and Nisai testified him. Although Dar Qutni and others have talked about [some weaknesses] in his [traditions].

عن أبي هريرة رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول: سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: الإمام العادل وشاب نشأ في عبادة الله عز وجل ورجل قلبه معلق بالمساجد ورجلان تحابا في الله اجتمعا على ذلك وتفرقا عليه ورجل دعته امرأة ذات منصب وجمال فقال إني أخاف الله ورجل ذكر الله خاليا ففاضت عيناه. رواه البخاري ومسلم وغيرهما.

Narrated by Abu Hurairah, he said that he listened Allah's Apostle while he was saying: "Allah will shelter seven [type of people] on the Day when there will not be any shelter except His shelter: (1) The just ruler; (2) The young person who grew up in Allah's worship; (3) The man whose heart is hanging in the mosques; (4 & 5) Two men who love for the sake of Allah, they gather for it [sake of Allah] and go away from each other for it [sake of Allah]; (6) The man whom a beautiful and highly-ranked woman called [for fornication] and he said "I fear Allah"; (7) The person who remembered Allah in loneliness and tears came out of his both eyes." Bukhari, Muslim and others reported it.

### Worth Reading

The Report of Transparency International and a Hadith. This article is an eye-opening writing on the condition of Muslim Ummah.

<http://www.mubashirnazir.org/PD/English/PE02-0004-Transparency.htm>

Explanation	Word	Explanation	Word	Explanation	Word
She called	دَعَتْ	He testifies him	وَثَّقَهُ	A young man	شَابٍ
Position, rank	مَنْصَبٍ	They have talked (negatively) about him	تَكَلَّمَ فِيهِ	I hope	أَرْجُو
Beauty	جَمَالٍ	He provides shelter	يُظِلُّ	I fear	أَخَافُ
Privacy	خَالِيًا	He spent his young age	نَشَأَ	A dwelling place	الْمَوْطِنِ
It (tears) came out of	فَاضَتْ	Hanging	مُعَلَّقٌ	He gave	أَعْطَا
His both eyes	عَيْنَاهُ	Both of them love each other	تَحَابَا	He secured	أَمَّنَ
		Both of them separate	تَفَرَّقَا	He accepts his authority	احْتَجَّ بِهِ



## Lesson 3A: The Past Tense: Active Voice فعل ماضي معلوم

### The Result (1)

Compare the result. Each word carried four marks. If your score is below 80%, repeat the test.

فعل Verb	فعل Verb	صيغة Person
He listened.	سَمِعَ	واحد مذكر غائب
Both of them listened (male)	سَمِعَا	تشية مذكر غائب
They listened (male)	سَمِعُوا	جمع مذكر غائب
She listened	سَمِعَتْ	واحد مؤنث غائب
Both of them listened (female)	سَمِعَتَا	تشية مؤنث غائب
They listened (female)	سَمِعْنَ	جمع مؤنث غائب
You listened (male)	سَمِعْتَ	واحد مذكر حاضر
Both of you listened	سَمِعْتُمَا	تشية مذكر حاضر
You all listened (male)	سَمِعْتُمْ	جمع مذكر حاضر
You listened (female)	سَمِعْتِ	واحد مؤنث حاضر
Both of you listened	سَمِعْتُمَا	تشية مؤنث حاضر
You all listened (female)	سَمِعْتُنَّ	جمع مؤنث حاضر
I listened	سَمِعْتُ	واحد متكلم
We listened	سَمِعْنَا	جمع متكلم

#### Worth Reading

What is backbiting? What is its impact on a society? Read in detail:

<http://www.mubashirnazir.org/PD/English/PE02-0003-Backbiting.htm>

## Lesson 3A: The Past Tense: Active Voice فعل ماضي معلوم

فعل Verb		فعل Verb		صيغة Person
He became happy.	فَرِحَ	He came near.	قَرُبَ	واحد مذكر غائب
Both of them became happy (male)	فَرِحَا	Both of them came near (male)	قَرُبَا	تشية مذكر غائب
They became happy (male)	فَرِحُوا	They came near (male)	قَرُبُوا	جمع مذكر غائب
She became happy	فَرِحَتْ	She came near	قَرُبَتْ	واحد مؤنث غائب
Both of them became happy (female)	فَرِحَتَا	Both of them came near (female)	قَرُبَتَا	تشية مؤنث غائب
They became happy (female)	فَرِحْنَ	They came near (female)	قَرُبْنَ	جمع مؤنث غائب
You became happy (male)	فَرِحْتَ	You came near (male)	قَرُبْتَ	واحد مذكر حاضر
Both of you became happy	فَرِحْتُمَا	Both of you came near	قَرُبْتُمَا	تشية مذكر حاضر
You all became happy (male)	فَرِحْتُمْ	You all came near (male)	قَرُبْتُمْ	جمع مذكر حاضر
You became happy (female)	فَرِحْتِ	You came near (female)	قَرُبْتِ	واحد مؤنث حاضر
Both of you became happy	فَرِحْتُمَا	Both of you came near	قَرُبْتُمَا	تشية مؤنث حاضر
You all became happy (female)	فَرِحْتُنَّ	You all came near (female)	قَرُبْتُنَّ	جمع مؤنث حاضر
I became happy	فَرِحْتُ	I came near	قَرُبْتُ	واحد متكلم
We became happy	فَرِحْنَا	We came near	قَرُبْنَا	جمع متكلم

Arabic language is as systematic as mathematics. I have generated all these tables by using formulae in Microsoft Excel.

## Lesson 3A: The Past Tense: Active Voice فعل ماضي معلوم

### The Result (2)

Compare the result. Each word carried two marks. If your score is below 80%, repeat the test.

English	عربي
Allah has <u>sealed off</u> their hearts. (واحد مذكر غائب)	خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ
<u>They said</u> , "Surely we are the reformers." (جمع مذكر غائب)	قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ
Allah <u>took</u> their light. (واحد مذكر غائب)	ذَهَبَ اللَّهُ بِنُورِهِمْ
<u>He left</u> them in darkness. They do not see. (واحد مذكر غائب)	تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ
That Who <u>created</u> you. (واحد مذكر غائب)	الَّذِي خَلَقَكُمْ
That Who <u>made</u> the earth a bed for you. (واحد مذكر غائب)	الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا
Allah <u>ordered</u> to connect. (واحد مذكر غائب)	أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
So <u>they prostrated</u> except the Iblees. (جمع مذكر غائب)	فَسَجَدُوا إِلَّا إِبْلِيسَ
So <u>He accepted their repentance</u> . (واحد مذكر غائب)	فَتَابَ عَلَيْهِ
So whoever <u>followed</u> the guidance. (واحد مذكر غائب)	فَمَنْ تَبَعَ هُدَايَ
Those who <u>denied</u> our verses. (جمع مذكر غائب)	الَّذِينَ كَفَرُوا بِآيَاتِنَا
Remember when <u>We separated</u> the sea for you. (جمع متكلم)	إِذْ فَرَقْنَا بِكُمْ الْبَحْرَ
Then <u>We forgave</u> you. (جمع متكلم)	ثُمَّ عَفَوْنَا عَنْكُمْ

## Lesson 3A: The Past Tense: Active Voice فعل ماضي معلوم

English	عربي
Eat from the pure thing what <u>We provided</u> you. (جمع متكلم)	كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ
And <u>they</u> did not <u>did an unjust act</u> to Us. (جمع مذكر غائب)	وَمَا ظَلَمُونَا
Did <u>you make</u> the providing water to the pilgrims (equivalent to faith.) (جمع مذكر حاضر)	أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ
It (the thunder) did not leave anything on which it <u>came</u> on except that it <u>made</u> that thing rotten. (واحد مؤنث غائب)، (واحد مؤنث غائب)	مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلْتُهُ كَالرَّمِيمِ
<u>I made</u> for him abundant wealth. (واحد متكلم)	جَعَلْتُ لَهُ مَالًا مَمْدُودًا
When the wife of I'mran <u>said</u> , O Lord! <u>I make an oath</u> . (واحد مؤنث غائب)، (واحد متكلم)	إِذْ قَالَتْ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ
Remember when <u>I protected</u> you from the Israelites. (واحد متكلم)	إِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ
And eat from it comfortably from where <u>both of you desire</u> . (تشية مذكر حاضر)	وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا
If <u>you became</u> the desiring one for the worldly life. (جمع مؤنث حاضر)	إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا
Remember when <u>We gave</u> Moses the book. (جمع متكلم)	إِذْ آتَيْنَا مُوسَى الْكِتَابَ

### Rule of the Day

The second source letter (ع كلمة) may carry either a fathah, or a kasrah or a dhamma. It all depends on how the native people speak. فَتَحَ will always be with a fathah, سَمِعَ will always be with a kasrah and قَرُبَ will always be with a dhamma. Same is the case with other words. It is mentioned in the dictionary that the ع كلمة will carry which vowel.

## Lesson 3A: The Past Tense: Active Voice فعل ماضي معلوم

English	عربي
If <b><u>they became</u></b> believing in Allah and the day of judgment. (جمع مؤنث غائب)	إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
He said, <b><u>I stayed</u></b> for a day. (واحد متكلم)	قَالَ لَبِثْتُ يَوْمًا
Alas! <b><u>I would be</u></b> with them. (واحد متكلم)	يَا لَيْتَنِي كُنْتُ مَعَهُمْ
<b><u>I am happy</u></b> with Islam as the religion for you. (واحد متكلم)	رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا
<b><u>I</u></b> do not <b><u>say</u></b> you anything except what <b><u>You ordered</u></b> me to say. (واحد متكلم) ، (واحد مذكر حاضر)	مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ
<b><u>Both of them said</u></b> , “O Our Lord! <b><u>We were unjust</u></b> to ourselves. (تثنية مذكر غائب) ، (جمع متكلم)	قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا
If <b><u>I disobey</u></b> my Lord, the punishment of that day is very big. (واحد متكلم)	إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ
Remember when Moses <b><u>said</u></b> to his nation. (واحد مذكر غائب)	إِذْ قَالَ مُوسَى لِقَوْمِهِ
Then <b><u>We gave life</u></b> to you after your death. (جمع متكلم)	ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ

**Do you know?** Hadith of the Prophet صلى الله عليه وسلم is not described without its reference. That's why you are finding the reference after each Hadith. Bukhari & Muslim were the compilers of two books of Hadith which contain the most authentic Ahadith. Other compilers include Nisai, Ibn Maja, Tirmidhi, Abu Dawood, Ibn Habban, Hakim, Ahmed Ibn Hanbal etc. Dar Qutni was an expert in identifying the weaknesses in the chain of narrators in order to check the authenticity of a Hadith. Authenticity of a Hadith is determined on the basis of reliability of its narrators.

### Face the Challenge!

Prepare a list of 30 words of past tense from your own vocabulary. For each list, prepare the complete tables as mentioned in the next pages.

## Lesson 3B: The Biography of Abu Bakr Al-Siddique رضي الله عنه

**The Result:** Calculate your score. Each paragraph carries 10 mark. If your score is less than 80%, repeat the exercise. The translation is provided for each paragraph. Text in parenthesis [ ] is the information not describe in the original Arabic text but its sense is understood.

### أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ

#### Abu Bakr, the Truthful, May Allah be pleased with him

#### نَسَبُهُ وَمَوْلَدُهُ

هو عبدُ اللَّهِ بْنُ عُثْمَانَ بْنِ عَامِرٍ بْنِ عَمْرٍو بْنِ كَعْبٍ بْنِ سَعْدِ بْنِ تَيْمٍ بْنِ مُرَّةٍ. وَيَلْتَقِي مَعَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي "مُرَّةٍ" وَهُوَ الْجَدُّ السَّادِسُ لَهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. وَصَفَهُ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصِّدِّيقِ عَقِبَ حَادِثَةِ الْإِسْرَاءِ وَالْمِعْرَاجِ إِذْ صَدَّقَهُ حِينَ كَذَبَهُ الْمُشْرِكُونَ عِنْدَمَا أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَسْجِدِ الْأَقْصَى، أَصْبَحَ يَتَحَدَّثُ النَّاسُ بِذَلِكَ، فَارْتَدَّ النَّاسُ مِمَّنْ كَانُوا آمَنُوا بِهِ وَصَدَّقُوهُ وَسَعَوْا بِذَلِكَ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالُوا: "هَلْ لَكَ إِلَى صَاحِبِكَ يَزْعُمُ أَنَّهُ أُسْرِيَ بِهِ اللَّيْلَةَ إِلَى بَيْتِ الْمُقَدَّسِ؟" قَالَ: "أَوْ قَالَ ذَلِكَ؟" قَالُوا: "نَعَمْ." قَالَ: "لَنْ قَالَ ذَلِكَ لَقَدْ صَدَقَ."

#### His Family Chain & Place of Birth

He is A'bdullah Ibn U'thman Ibn A'amir Ibn A'mr Ibn Ka'ab Ibn Sa'ad Ibn Teem Ibn Murrah. It (his family chain) meets with that of the Prophet at "Murrah". He is the sixth grandfather of him.

The Prophet صلى الله عليه وسلم described him as "The Truthful" after the incident of the miraculous travel (of the Prophet). At that time, he (Abu Bakr) testified him (the Prophet) while the pagans were denying him that he was taken to the Mosque of Jerusalem. At morning, when he described it to the people, they returned to those who used to believe him. They testified him and ran to Abu Bakr and said: "What is your opinion about your friend who thinks that he is taken in one night to Jerusalem?" He said, "Has he said that?" They replied, "Yes.". He said, "If he has said that then he has spoken the truth."

#### Worth Reading

How to conduct work for Islamic Da'wah? How a Da'wah strategy should be developed? The article is in Urdu language. <http://www.mubashirnazir.org/ER/L0005-00-Dawat.htm>

Explanation	Word	Explanation	Word	Explanation	Word
He did at morning time	أَصْبَحَ	The miraculous travel of the Prophet from Makkah to Jerusalem and then to the heavens	الْإِسْرَاءِ الْمِعْرَاجِ	Family chain	نَسَبُ
He described	يَتَحَدَّثُ			Time / place of birth	مَوْلَدُ
He returned, he left the religion	ارْتَدَّ	He testified	صَدَّقَ	It meets, it joins	يَلْتَقِي
He considers	يَزْعُمُ	He was sent on travel	أُسْرِيَ	He described attribute	وَصَفَ
He told the truth	صَدَقَ	Event, incident	حَادِثَةٌ	Behind, after	عَقِبَ

## Lesson 3B: The Biography of Abu Bakr Al-Siddiq رضي الله عنه

قالوا: "أَوْ تَصَدِّقُهُ أَنَّهُ ذَهَبَ اللَّيْلَةَ إِلَى بَيْتِ الْمَقْدِسِ وَجَاءَ قَبْلُ أَنْ يَصْبَحَ؟" قَالَ: "نَعَمْ، إِنِّي أَصْدَقُهُ فِيمَا هُوَ أَبْعَدُ مِنْ ذَلِكَ، أَصْدَقُهُ بِخَيْرِ السَّمَاءِ فِي غَدْوَةٍ أَوْ رَوْحَةٍ." فَلِذَلِكَ سُمِّيَ أَبُو بَكْرٍ الصَّدِيقُ.<sup>1</sup>  
وُلِدَ - رَضِيَ اللَّهُ عَنْهُ - بِمَكَّةَ بَعْدَ مَوْلِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَنَتَيْنِ وَأَشْهُرٍ وَتَشَأَ فِيهَا.

They said, "Will you testify him [on the point] that he went in one night to Jerusalem and came [back] before morning?" He said, "Yes, I testify him even if [he claims that he has gone and returned] from a farther place. I testify him for the information about [his travel to] the heavens in a day or night." Due to that, he was named "Abu Bakr, the Truthful" <sup>1</sup>.

إِسْلَامُهُ وَبَعْضُ مُشَاهَدِهِ  
كَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ سَرِيعَ الاسْتِجَابَةِ لِدَعْوَةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَدْ عُدَّ أَبُو بَكْرٍ الصَّدِيقَ أَوَّلَ مَنْ آمَنَ مِنَ الرِّجَالِ.<sup>2</sup> وَقَدْ أَخْبَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لَمَّا بَعَثَ كَذِبُهُ النَّاسُ وَصَدَّقَهُ أَبُو بَكْرٍ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ، فَقُلْتُمْ: كَذَبْتَ، وَقَالَ أَبُو بَكْرٍ صَدَقَ وَوَأَسَانِي بِنَفْسِهِ وَمَالِهِ فَهَلْ أَنْتُمْ تَارِكُوا لِي صَاحِبِي؟" (مَرَّتَيْنِ).<sup>3</sup>

### His Conversion to Islam and Some of His Views

Abu Bakr used to respond the call of the Prophet quickly. Abu Bakr is considered the first person in men<sup>2</sup> who converted [to Islam]. They told that when he was sent [as a prophet], people denied him but Abu Bakr testified him. The Prophet said, "Surely Allah has sent me to you [as a prophet]." You said, "You are telling a lie." But Abu Bakr testified and comforted me with in person and with his wealth. So are you going to leave my friend?" (He said it twice).<sup>3</sup>

(1) سلسلة الأحاديث الصحيحة للألباني المجلد الأول رقم 306، أخرجه الحاكم في المستدرک 62/3، 63. (2) فتح الباري 170/7. (3) فتح الباري 18/7.

(1) The Chain of Authentic Ahadith by Albani, Volume 1, Hadith No. 306. Hakim reported it in Mustadrak, Volume 3, Page 62, 63. (2) Fath-ul Bari, Volume 7, Page 170. (3) Fath-ul Bari, Volume 7, Page 18.

### Worth Reading

What is ostentation and what is its impact on the personality of a person? What will be the impact of ostentation on the Deeds Account of a person in the real life i.e. Hereafter? Read in English.

<http://www.mubashirnazir.org/PD/English/PE02-0002-Ostentation.htm>

Explanation	Word	Explanation	Word	Explanation	Word
He was sent	بُعِثَ	He born	وَلَدَ	You testify	تَصَدِّقُ
He sent	بَعَثَ	Months	أَشْهُرُ	I testify	أُصَدِّقُ
He comforted me	وَأَسَانِي	Scenes, views	مُشَاهَدَ	Morning	غَدْوَةٍ
You leave	تَارَكُوا	Fast	سَرِيعُ	Evening	رَوْحَةٍ
My friend	صَاحِبِي	Responding	الاسْتِجَابَةِ	He was named	سُمِّيَ

## Lesson 3B: The Biography of Abu Bakr Al-Siddique رضي الله عنه

وَقَدْ صَحَبَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هِجْرَتِهِ إِلَى الْمَدِينَةِ فَتَزَلَّتِ الْآيَةُ الْكَرِيمَةُ "إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ" <sup>4</sup> وَشَهِدَ الْمُشَاهِدَ كُلَّهُا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ يُتَاجَرُ بِالثِّيَابِ وَبَلَغَ رَأْسُ مَالِهِ حِينَ أَسْلَمَ أَرْبَعِينَ أَلْفَ دِرْهَمٍ أَنْفَقَهَا عَلَى مَصَالِحِ الدَّعْوَةِ الْإِسْلَامِيَّةِ وَخَاصَّةً فِي عِتْقِ رِقَابِ الْمُسْتَضْعِفِينَ الْأَرْقَاءِ <sup>5</sup> مِنَ الْمُسْلِمِينَ. وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْضِي فِي مَالِ أَبِي بَكْرٍ كَمَا يَقْضِي الرَّجُلُ فِي مَالِ نَفْسِهِ. <sup>6</sup> وَقَدْ بَشَّرَهُ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْجَنَّةِ وَتَرَكَ خَوْخَةً <sup>7</sup> دَارَهُ مُشَرَّعَةً عَلَى الْمَسْجِدِ دُونَ بَقِيَّةِ الصَّحَابَةِ وَأَمَرَهُ بِأَنْ يَوْمَّ النَّاسِ فِي الصَّلَاةِ خَلَالَ مَرَضِهِ وَكَانَ مَوْضِعَ مَشُورَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ صَاهَرَهُ بِأَنْ تَزَوَّجَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ابْنَتَهُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. <sup>8</sup>

He accompanied the Prophet during his migration to Madinah then the Holy Verse was revealed. *"If you do not help the Prophet, [it does not matter:] Allah did help him when the unbelievers drove him out of his town, when he was only the second in two persons, while the two were in the cave and [the enemy came to the opening of the cave] he said to his companion [Abu Bakr], 'Do not worry, Allah is with us.' So Allah sent down his serenity on him and strengthened him with forces which you can not see, thus, He made the word of the unbelievers lowest, while words of Allah remain supreme. Allah is All-Mighty, All-Wise."* <sup>4</sup>

He was present at all events with the Prophet. He used to trade cloths and when he converted to Islam, his capital reached to 40,000 Dirham (silver coins). He spent [this amount] for the interests of Islamic Call and especially in freeing weak Muslim slaves <sup>5</sup> [by buying such slaves and manumitting them]. The Prophet used to decide about the wealth of Abu Bakr in a way a man decides about his personal wealth. The Prophet gave him good news for the Paradise and unlike other companions, he allowed [him] to leave a small door in his house [directly] opening in the Mosque. He ordered him [Abu Bakr] to lead people in prayer during his [the Prophet's] sickness. He was at the rank of the consultant to the Prophet. He [the Prophet] made him his relative [in-law] by marrying his daughter Ayesha. <sup>8</sup>

(4) سورة التوبة آية 40. (5) جمع رقيق (6) أحمد، فضائل الصحابة 65/1 بإسناد صحيح. (7) الخوخة: بابٌ صَغِيرٌ يَنْفُذُ مِنْهُ إِلَى الْمَسْجِدِ. (8) عصر الخلافة الراشدة، للدكتور/ أكرم ضياء العمري ص 63

(4) Surah Tauba, Verse 40. (5) Plural of "Raqeeq" (6) Ahmed [Ibn Hanbal], The Virtues of Companions, Volume 1, Page 65, with authentic chain of narrators. (7) Al-Khokha: A small door made within [a big door] towards the Mosque (8) The Period of the Rightly Guided Caliphate, Dr. Akram Zia Al-U'mri, Page 63

Explanation	Word	Explanation	Word	Explanation	Word
Weak people	الْمُسْتَضْعِفِينَ	Higher	الْعُلْيَا	He accompanied	صَحَبَ
Slaves, plural of رقيق	الْأَرْقَاءِ	He traded	يُتَاجَرُ	You helped him	تَنْصُرُوهُ
He decided	يَقْضِي	Cloths, plural of ثَوْبٌ	الثِّيَابِ	Don't worry	لَا تَحْزَنْ
To lead	أَنْ يَوْمَّ	Capital (in business)	رَأْسُ مَالٍ	Peace	سَكِينَةً
Allowed	مُشَرَّعَةً	He converted to Islam	أَسْلَمَ	He supported	أَيَّدَهُ
At the time of	خَلَالَ	Interest, plural of مصلحة	مَصَالِحِ	Armies, plural of جُنْدٌ	جُنُودٍ
Advise	مَشُورَةً	Freeing (slaves)	عَتَقَ	You did not see	لَمْ تَرَوْهَا
He made him relative by law	صَاهَرَهُ	Slaves, plural of رَقَبَةٌ	رِقَابِ	Lower	السُّفْلَى



## صِفَاتُهُ وَفَضْلُهُ

أما عن صفاته - رضي الله عنه - فِيمَكُنْ تَقْسِيمُهَا إِلَى قِسْمَيْنِ :

### ١- الصِّفَاتُ الْخُلُقِيَّةُ

وَصَفَّتُهُ ابْنَتُهُ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا فَقَالَتْ: "كَانَ رَجُلًا أَبْيَضَ نَحِيفًا خَفِيفُ الْعَارِضَيْنِ<sup>٩</sup> أَجْنًا<sup>١٠</sup> قَلِيلُ لَحْمٍ الْوَجْهِ غَائِرٌ<sup>١١</sup> الْعَيْنَيْنِ نَاتِي الْجَبْهَةِ.

### ٢- الصِّفَاتُ الْخُلُقِيَّةُ

كان - رضي الله عنه - أَوَاهَا<sup>١٣</sup> شَدِيدُ الْحَيَاءِ كَثِيرُ الْوَرَعِ حَازِمًا<sup>١٢</sup> مَعَ رَحْمَةٍ يَحْفَظُ شَرَفَهُ وَكَرَامَتَهُ وَكَانَ غَنِيًّا بِجَاهِهِ وَأَخْلَاقِهِ. وَلَمْ يُؤْثَرِ عَنْهُ عِبَادَةُ الْأَصْنَامِ وَتَأَثَّرَ عَنْهُ الْأَخْلَاقُ الطَّيِّبَةُ.

## His Personal Attributes & Virtues

Regarding his personal attributes, may Allah be pleased with him, it is possible to divided them into two categories:

### 1. Physical Attributes

His daughter Ayesha described his attributes, she said: "He was a white man with weak body and light cheeks<sup>9</sup>. His shoulders were bent<sup>10</sup> and there was less flesh on his face. His eyes were deep<sup>11</sup> and forehead was jutting out.

### 2. Attributes related to His Character

He was a soft-hearted, very modest and pious person<sup>12</sup>. He was a firm person with mercy. He used to protect his respect and rank. He was generous with self-respect and good character. Idol-worship is never reported about him while good character is reported about him.

(9) خفيف العارضين: العارضُ صَفْحَةُ الْخَدِّ وَالْمُرَادُ خَفِيفُ شَعْرِ الْخَدِّ. (10) أَجْنًا: الْأَحْدَبُ وَكَذَلِكَ يُطْلَقُ عَلَى الْإِنِّاءِ مَا بَيْنَ الْكَتِفَيْنِ عَلَى الصَّدْرِ. (11) غَائِرُ الْعَيْنَيْنِ: أَيِ عَيْنَاهُ دَاخِلَتَانِ فِي رَأْسِهِ. (12) الْخُلَفَاءُ الرَّاشِدُونَ، أَمِينُ الْقَضَاءِ صَح: 15. (13) أَوَاهَا: الْأَوَاهُ كَثِيرُ الدُّعَاءِ وَكَذَلِكَ رَحِيمُ الْقَلْبِ وَرَقِيقُهُ.

(9) Khafeef-ul-A'aridain: Al-A'arid is the sheet of cheek. It means that there were less hair on his cheeks. (10) Ajna': Bent, it means that the shoulders are bent in a round shape around the chest. (11) Ghair-ul-A'ainain: It means that his both eyes were deep in his head. (12) The Rightly Guided Caliphs by Amin Al-Qudhah, Page 15. (13) Awwaha: It means a person who prays a lot and possess a soft and merciful heart.

Explanation	Word	Explanation	Word	Explanation	Word
Deep	غَائِرٌ	Curving shouldres	أَجْنًا	Attributes, plural of صفة	صِفَاتُ
Forehead was jutting out	نَاتِي الْجَبْهَةِ	Sheet	صَفْحَةُ	Grace, good attributes, virtue	فَضْلُ
Soft-hearted	أَوَاهَا	Cheek	الْخَدِّ	It is possible	يُمْكِنُ
Piety	الْوَرَعِ	Curving	الْأَحْدَبُ	Related to physical body	الْخُلُقِيَّةُ
Firm	حَازِمًا	Curve, bent	إِنْحِنَاءِ	Related to ethics and way of dealing	الْخُلُقِيَّةُ
Esteem, high rank	جَاهٍ	Two shoulders, كتف of تشيه	الْكَتِفَيْنِ	Weak	نَحِيفًا
It is not reported	لَمْ يُؤْثَرِ	Chest	الصَّدْرِ	Two cheeks	الْعَارِضَيْنِ

## Lesson 3B: The Biography of Abu Bakr Al-Siddique رضي الله عنه

وكان- رضي الله عنه - حكيماً فقد ظهرت حكمته ورباطة جأشه في مواجهة مصاب الأمة بوفاة النبي صلى الله عليه وسلم كما ظهرت شخصيته القوية وحكته السياسية في اجتماع السقيفة.

وقد عبر عن تواضع جم وزهد في الخلافة حين رشح<sup>14</sup> لها وذلك في خطبته التي خطبها في الناس بعد البيعة ومما جاء فيها: "أني قد وليت عليكم ولست بخيركم" (الخطبة)<sup>15</sup> ومع علمه بالقرآن والسنة وفهمه لمقاصد الشرع وأحكامه فقد كان كثير الاستشارة للصحابة وكانت الرحمة تغلب على آرائه فقد أشار بقبول المفاداة من أسرى بدر.<sup>16</sup>

He, may Allah be pleased with him, was wise. His wisdom and calmness to deal with the problems appeared at the time of troubles faced by the Muslim nation at the time of the death of the Prophet. In that way, his personality appeared as very strong and wise to deal with the politics in the gathering of "Saqifah"

There is a lesson in his humbleness and piety during his rule when he was selected for it<sup>14</sup>. During his first speech what he delivered after the oath of allegiance, it [the words] came in it, "I have been appointed over you but I am not better than you."<sup>15</sup> With his knowledge about the Quran and the Sunnah, he had a great understanding of the objectives of the Shari'ah (Holy Law) and its instructions. He was consulting the companions a lot. His mercy used to dominate his opinions as he signaled to accept ransom from the war-captives of Badr [instead of killing them].<sup>16</sup>

(14) رشح: أي اختياره وهيبته للخلافة. (15) خطبته بعد البيعة كما سيأتي إن شاء الله. (16) عصر الخلافة الراشدة، للدكتور/ أكرم ضياء العمري.

(14) Rusheha: It means his selection and appointment for the Caliphate. (15) The Speech after the Oath of Allegiance as it will soon come, if Allah wills. (16) The Period of the Rightly-Guided Caliphate, Dr. Akram Zia Al-U'mri.

**Worth Reading!** Form of religious rituals is very important but their real spirit is more important. Read the details in:

<http://www.mubashirnazir.org/PD/English/PE02-0017-Spirit.htm>

Explanation	Word	Explanation	Word	Explanation	Word
Oath of allegiance	الْبَيْعَة	Humbleness	تَوَاضَع	Wise	حَكِيمًا
Soon it will come	سَيَأْتِي	Too much	جَمٌّ	Steadfastness while facing problems	رِبَاطَةً جَأْشِهِ
I am appointed	وُلِّيتُ	Piety	زُهْدٍ	Facing	مُؤَاجَهَةً
Objectives, plural of مقصد	مَقَاصِدِ	Caliphate, government of companions	الْخِلَافَةِ	Affliction	مَصَابٍ
Consultation	الِاسْتِشَارَةِ	He was appointed	رُشِّحَ	It appeared	ظَهَرَتْ
He signaled	أَشَارَ	Speech	خُطْبَةٍ	Strong	الْقَوِيَّةِ
Acceptance	قُبُولِ	He delivered a speech	خَطَبَ	Wisdom	حِكْمَتُهُ
Ransoms, benefits	الْمَفَادَاةِ	His election	اِخْتِيَارِهِ	Political	السِّيَاسِيَّةِ
War-captives of the battle of Badr	أُسْرَى بَدْرٍ	His nomination	هَيْبَتِهِ	Lesson	عِبْرٌ

## Lesson 3B: The Biography of Abu Bakr Al-Siddique رضي الله عنه

### البيعة لأبي بكر رضي الله عنه بالخلافة

بعد وفاة النبي صلى الله عليه وسلم، اجتمع الأنصار في سقيفة بني ساعدة لاختيار خليفة منهم فحضر إليهم نفر من المهاجرين ومنهم أبو بكر الصديق، وعمر بن الخطاب، وأبو عبيدة عامر بن الجراح رضي الله عنهم. فتكلم أبو بكر وبين فضل الأنصار وقال:

”لقد رضيتم لكم أحد هذين الرجلين فبايعوا أيهما شئتم.“ فأخذ بيد عمر بن الخطاب، وبيد أبي عبيدة بن الجراح. فقال عمر بن الخطاب: ”يا معشر الأنصار! ألسنتم تعلمون أن رسول الله صلى الله عليه وسلم قد أمر أبا بكر أن يؤم الناس فأياكم تطيب أنفسه أن يتقدم أبا بكر.“ فقال الأنصار: ”نعوذ بالله أن نتقدم أبا بكر.“<sup>17</sup>

فقد استدل عمر بن الخطاب رضي الله عنه بأحقية أبي بكر بالخلافة بعد أن ذكرهم بأمر الرسول صلى الله عليه وسلم أن يؤم الناس أبو بكر رضي الله عنه فطلب عمر من أبي بكر أن يسط يده لبايعه فبسط يده فبايعه عمر فالمهاجرون فالأنصار.

After the death of the Prophet, Ansaar gathered under the shelter of Banu Sa'ada to elect a caliph from them. A group of the Migrants visited there. Abu Bakr the Truthful, Umar Ibn Khattab and Abu U'baidah A'amir Ibn Al-Jarrah were among them. Abu Bakr spoke to them, explained the virtues of Ansaar and said:

“I am happy with these two men, so give oath of allegiance to anyone of them whoever you like.” He caught the hand of U'mar Ibn Al-Khattab and that of Abu U'baida Ibn Al-Jarrah. U'mar said: “O Group of Ansaar! Do you not know that the Allah's Prophet ordered Abu Bakr to lead people [in prayer] so who can like himself to lead Abu Bakr?” Ansaar said, “We seek refuge of Allah that we lead Abu Bakr.”<sup>17</sup>

U'mar Ibn Al-Khattab provided reasons for the priority of Abu Bakr by mentioning the instructions of the Prophet for Abu Bakr to lead people. So U'mar demanded Abu Bakr to extend his hand for the oath of allegiance. He extending his hand and U'mar gave the oath of allegiance, then the Migrants and then Ansaar did so.

(17) مُسْنَدُ أَحْمَدَ 2/133

(17) Musnad Ahmad, Volume 2, Page 133

Explanation	Word	Explanation	Word	Explanation	Word
He provided reasons	اسْتَدَلَّ	I became happy	رَضِيْتُ	Shelter	سَقِيفَةً
Priority, preference	أَحَقِّيَّةً	Give oath of allegiance	بَايَعُوا	A family of Madina	بَنِي سَاعِدَةَ
He reminded	ذَكَرَ	You like	شِئْتُمْ	He became present	حَضَرَ
He asked for, he demanded	طَلَبَ	O people!	يَا مَعْشَرَ	Group	نَفَرٌ
So that he gives oath of allegiance	لِيُبَايِعَ	You prefer	تُطِيبُ	He spoke	تَكَلَّمَ
He gave oath of allegiance	بَايَعَ	He leads	يَتَقَدَّمَ	He clarified	بَيَّنَ
		You lead	تَتَقَدَّمُ	Grace, favors	فَضْلٌ

## Lesson 3B: The Biography of Abu Bakr Al-Siddique رضي الله عنه

وما كانَ لِلأنصارِ رضوانَ الله عليهم أن يَتَخَلَّفُوا عَنِ الْبَيْعَةِ بَعْدُ أَنْ نَبَّهَهُمْ عَمْرُ إِلَى تِلْكَ الْحَقِيقَةِ أَلَا وَهِيَ أَفْضَلِيَّةُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى سَائِرِ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ جَمِيعاً فَاتَّفَقَتْ كُلُّهُمْ عَلَى الْبَيْعَةِ. وَفِي الْيَوْمِ التَّالِي صَعَدَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ الْمِنْبَرَ فَبَايَعَهُ النَّاسُ وَتَمَّتِ الْبَيْعَةُ لِأَبِي بَكْرٍ.<sup>18</sup>

### أُسْلُوبُهُ فِي الْحُكْمِ رَضِيَ اللَّهُ عَنْهُ

أَعْلَنَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أُسْلُوبَهُ فِي الْحُكْمِ مِنْ خِلَالِ خُطْبَتِهِ الْقَصِيرَةِ الَّتِي خُطِبَهَا فِي النَّاسِ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَعْدُ أَنْ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ:

”يَا أَيُّهَا النَّاسُ! إِنِّي قَدْ وُلِّيتُ عَلَيْكُمْ وَلَسْتُ بِخَيْرِكُمْ. فَإِنْ أَحْسَنْتُ فَأَعِينُونِي وَإِنْ أَسَأْتُ فَقُومُونِي. الصَّدَقُ أَمَانَةٌ وَالْكَذِبُ خِيَانَةٌ وَالضَّعِيفُ فِيكُمْ قَوِيٌّ عِنْدِي حَتَّى ارْجِعَ عَلَيْهِ حَقُّهُ إِنْ شَاءَ اللَّهُ، وَالْقَوِيُّ فِيكُمْ ضَعِيفٌ حَتَّى آخِذُ الْحَقِّ مِنْهُ إِنْ شَاءَ اللَّهُ. لَا يَدْعُ قَوْمٌ الْجِهَادَ فِي سَبِيلِ اللَّهِ إِلَّا خَذَلَهُمْ وَلَا تَشِيعُ الْفَاحِشَةُ فِي قَوْمٍ إِلَّا عَمَّهُمُ اللَّهُ بِالْبَلَاءِ. أَطِيعُونِي مَا أَطَعْتُ اللَّهَ وَرَسُولَهُ فَإِذَا غَضِبْتُ اللَّهَ وَرَسُولَهُ فَلَا طَاعَةَ لِي عَلَيْكُمْ.“<sup>19</sup>

It was not possible for the Ansaar, may Allah be pleased with them, to keep them away from the oath of allegiance after Umar warned them about the reality i.e. the virtue of Abu Bakr on all companions, may Allah be please will all of them. So they agreed his words on the oath of allegiance. On the next day Abu Bakr stood on the pulpit and people gave him the oath of allegiance and the [process of giving] oath for Abu Bakr finished.<sup>18</sup>

### His Style of Governance

Abu Bakr announced his governance style at the time of a short speech delivered to people in the Mosque of Allah's Apostle. He said after praising Allah and glorifying Him:

“O People! I have been appointed over you but I am not better than you. If I do good, help me and if I do bad, make me straight. Truth is honesty and falsehood is dishonesty. A weak person among you is powerful in my opinion until I return him his right, if Allah wills. And a powerful person is weak until I get the due right from him, if Allah wills. A nation who leave striving in Allah's way, He humiliates them. If vulgarity spreads in a nation, Allah spreads troubles in them. Follow me whenever I follow Allah and His Prophet. If I disobey Allah and His Prophet, then following [me] is not your responsibility.”<sup>19</sup>

(18) انظر خات في الخلافة الراشدة، للدكتور / عبد العزيز محمد نور ولي. (19) سيرة ابن هشام 4/661، البداية والنهاية 6/305.

(18) Look [the book] Moments in the Rightly Guided Caliphate, Abdul Aziz Muhammad Noor Wali. (19) Biography by Ibn Hisham, Volume 4, Page 661, Al-Bidayah wan Nihaya, Volume 6, Page 305.

Explanation	Word	Explanation	Word	Explanation	Word
I do bad	أَسَأْتُ	It finished	تَمَّتْ	They remain behind	يَتَخَلَّفُوا
Make me straight	قَوْمُونِي	Way, style	أُسْلُوبُ	He warned them	نَبَّهَهُمْ
I return	ارْجِعُ	Governance	الْحُكْمِ	Reality	الْحَقِيقَةُ
I take	آخِذُ	He announced	أَعْلَنَ	Superiority	أَفْضَلِيَّةُ
It does not leave	لَا يَدْعُ	Short	الْقَصِيرَةِ	All	سَائِرِ
He humiliates	خَذَلَ	He glorified Him	أَثْنَى عَلَيْهِ	She / they agree	اتَّفَقَتْ
It does not spread widely	لَا تَشِيعُ	I do good	أَحْسَنْتُ	Next	التَّالِي
He spreads in them	عَمَّهُمْ	Help me	أَعِينُونِي	He climbed	صَعَدَ

## Lesson 3B: The Biography of Abu Bakr Al-Siddique رضي الله عنه

وَقَدْ تَضَمَّنَتْ هَذِهِ الْخُطْبَةُ الْخُطُوطَ الرَّئِيسَةَ لِسِيَاسَتِهِ رَضِيَ اللَّهُ عَنْهُ وَهِيَ:

(1) سَاوَى نَفْسَهُ بِالنَّاسِ يُسْرِي عَلَيْهِ مِنَ الْحُكْمِ مَا يُسْرِي عَلَيْهِمْ. (2) إِقَامَةُ مُبْدَأِ التَّعَاوُنِ عَلَى الْحَقِّ. (3) رَفْعُ شَعَارِ الصِّدْقِ وَمُحَارَبَةُ الْكَذِبِ. (4) الْأَخْذُ عَلَى الظَّالِمِ وَإِنْصَافُ الْمَظْلُومِ. (5) رَفْعُ رَايَةِ الْجِهَادِ فِي سَبِيلِ اللَّهِ. (6) قَمْعُ<sup>20</sup> الْفَاحِشَةِ فِي الْمَجْتَمَعِ. (7) الْأَمْرُ بِطَاعَتِهِ مَا دَامَ يُقِيمُ حُدُودَ اللَّهِ.<sup>21</sup>

This speech includes the major lines for his policy, they are:

(1) He equaled himself to the people. Whatever was made their responsibility was also made his responsibility. (2) Establishment of the principle of cooperation for the right. (3) Raising the words of truth and fighting against the falsehood. (4) Taking from the offender and being just to the offended. (5) Raising the flag of striving in Allah's way. (6) Suppression<sup>20</sup> of vulgarity in the society. (7) Instructions for following him till he establishes Allah's limits.<sup>21</sup>

أَعْمَالُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ:

أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لَهُ أَعْمَالٌ عَظِيمَةٌ فَقَدْ حَقَّقَ أَهْدَافًا وَإِنْجَازَاتٍ كَثِيرَةً وَجَلِيلَةً وَكَانَتْ أَيَّامُهُ حَافِلَةً بِأَعْمَالٍ الْخَيْرِ مَعَ أَنَّهَا لَمْ تَدُمْ إِلَّا سَنَتَيْنِ وَثَلَاثَةَ أَشْهُرٍ وَ مِنْ أَهَمِّ أَعْمَالِهِ مَا يَلِي:

### Works of Abu Bakr

Abu Bakr had great works, so his objectives realized and there were a lot of great achievements. His period was full of pious works along with [the reality] that it remained only for two years and three months. His most important works are as follows:

(20) قَمَعَ: أَي قَهَرَهُمْ وَذَلَّلَهُمْ (21) لَمَحَاتٍ فِي الْخِلَافَةِ الرَّاشِدَةِ، لِلدَّكْتُور/ عَبْدِ الْعَزِيزِ مُحَمَّدٍ نَوْرٍ وَابِي.

(20) Qam' means he condemned them and humiliated them. (21) Moments in the Rightly Guided Caliphate, Abdul Aziz Muhammad Noor Wali.

Explanation	Word	Explanation	Word	Explanation	Word
Society	الْمُجْتَمَعِ	Cooperation	التَّعَاوُنِ	It includes	تَضَمَّنَتْ
Until he remain	مَا دَامَ	Raising	رَفَعُ	Lines, plural of خط	الْخُطُوطُ
He establishes	يُقِيمُ	Slogan, words	شَعَارِ	Major	الرَّئِيسَةُ
Goals realized	حَقَّقَ أَهْدَافًا	Fighting	مُحَارَبَةُ	His policy	سِيَاسَتِهِ
Achievements	إِنْجَازَاتٍ	Taking	الْأَخْذُ	He made equal	سَاوَى
Full of	حَافِلَةً	Flag	رَايَةِ	It is made responsibility	يُسْرِي
He did not remain	لَمْ تَدُمْ	Suppression	قَمَعَ	Establishment	إِقَامَةُ
Important	أَهَمَّ	He subdued and overcome	قَهَرَوْ ذَلَّلَ	Principle	مُبْدَأٍ

## Lesson 3B: The Biography of Abu Bakr Al-Siddique رضي الله عنه

أولاً إنفاذ جيش أسامة بن زيد رضي الله عنه

جَهَّزَ رسولُ الله صلى الله عليه وسلم جيشاً قَبْلَ وفاته وأَمَرَ عَلَيْهِ أسامةَ بنَ زيدٍ رضي الله عنهما. وكان أسامةُ قد أَمَرَ أن يَسِيرَ إلى مَشَارِفِ الشَّامِ، فَعَسَكَرَ في الجُرُفِ. وقد صَمَّ جيشه كبارُ النَّاسِ وخيارهم وفيهم عُمَرُ رضي الله عنه ولكن هذا الجيش لم يَبْرَحِ المَدِينَةَ لِمَرَضِ رسولِ الله صلى الله عليه وسلم. وما زالَ مُعَسَّكراً حَتَّى تَوَفَّى رسولُ الله صلى الله عليه وسلم وتَوَلَّى أبو بكرٍ رضي الله عنه الخِلافةَ.

ولَمَّا وَصَلَتْ أُنْبَاءُ<sup>22</sup> بوَادِرِ الرَّدَّةِ رَأَى أسامةُ أن يَتَرَيِّثَ حَتَّى يَنْجَلِيَ الوَضْعُ وَيَخَاصِمَهُ وَأَن مَعَهُ وَجُوهُ النَّاسِ فَأَبَى أبو بكرٍ رضي الله عنه إِلَّا أن يَسِيرَ إلى ما أَمَرَ به وقال: "ما كُنْتُ لَأَسْتَفْتَحُ شَيْئاً أَوْلَى مِن إنفاذِ أَمْرِ رسولِ الله صلى الله عليه وسلم وَلَإِن تَخَطَّفَنِي الطَّيْرُ أَحَبُّ إِلَيَّ مِنْ ذَلِكَ." واستأذَنَ أبو بكرٍ أسامةَ في عَمَرِهِ - رضي الله عنهم - فَأَذِنَ لَهُ وَمَضَى لَوَجْهِهِ.

### First: Execution of the Military Expedition of Usama Ibn Zaid

Allah's Apostle prepared a military expedition before his death and made Usama Ibn Zaid its leader. Usama was instructed to travel towards the high lands of Syria. He camped at Al-Jurf. Elder people also joined his army. Umar was among them. But his army did not leave Madina due to sickness of the Prophet of Allah. The army did not leave the camp until Allah's Prophet died and Abu Bakr took charge of Caliphate.

When the news<sup>22</sup> about pouring out of revolt reached, Usama opined to delay it until the situation becomes clear especially the reasons [mentioned by] people were [available] with him. Abu Bakr denied [his opinion] and [asked him] to travel for what he was instructed and said, "I am not going to begin with something other than execution of the instructions of Allah's Apostle. Even if birds snatch me, I like that [to implement the instructions]." Abu Bakr asked Usama to give permission [to leave] U'mar. He permitted for him and went towards his direction.

(22) أنباء. أي أخبار.

(22) Anbaa' means news

Explanation	Word	Explanation	Word	Explanation	Word
It becomes clear	يَنْجَلِي	He left	يَبْرَحُ	Execution	إِنْفَاذُ
He denied	أَبَى	He did not leave	مَا زَالَ	Military expedition	جَيْشٍ
I begin	لَأَسْتَفْتَحُ	He died	تَوَفَّى	He prepared	جَهَّزَ
They snatch	تَخَطَّفَنِي	He became the ruler	تَوَلَّى	He ordered, he made leader	أَمَرَ
Birds	الطَّيْرُ	News	أُنْبَاءُ	To travel	أَن يَسِيرَ
He got permission	اسْتَأْذَنَ	Pouring out	وَادِرٍ	High lands	مَشَارِفِ
He allowed	أَذِنَ	Apostasy, revolt during Abu Bakr's reign	الرَّدَّةِ	He camped	عَسَكَرَ
He went	مَضَى	He delayed	يَتَرَيِّثُ	Steep slope	الْجُرُفِ

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مَضَى أَسَامَةُ رَضِيَ اللَّهُ عَنْهُ إِلَى أَرْضِ الشَّامِ وَقَاتَلَ مَنْ ارْتَدَّ مِنْ قَبِيلَةِ قُضَاعَةَ فَفَرُّوا إِلَى دُومَةِ الْجُنْدَلِ وَسَارَ أَسَامَةُ حَتَّى أَغَارَ<sup>23</sup> عَلَى وَابِلٍ مِنْ نَوَاحِي مُوتَهَ وَأَذَى مُهِمَّتَهُ بِنَجَاحٍ وَعَادَ سَالِمًا غَانِمًا فِي أَرْبَعِينَ لَيْلَةً.<sup>24</sup>

ثَانِيًا: مُحَارَبَةُ الْمُرْتَدِّينَ

وَصَلَتْ أَنْبَاءُ الرَّدَّةِ إِلَى عَاصِمَةِ الدَّوْلَةِ الْإِسْلَامِيَّةِ الْمَدِينَةِ النَّبَوِيَّةِ وَكَانَ الْمُرْتَدُّونَ عَلَى ثَلَاثَةِ أَقْسَامٍ:

■ الْقِسْمُ الْأَوَّلُ: عَادَ إِلَى عِبَادَةِ الْأَوْثَانِ

■ الْقِسْمُ الثَّانِي: اتَّبَعَ أَدْعِيَاءَ النَّبَوِيَّةِ

■ الْقِسْمُ الثَّلَاثُ: اسْتَمَرَّ عَلَى الْإِسْلَامِ وَلَكِنَّهُمْ جَحَدُوا الزَّكَاةَ وَتَأَوَّلُوا بِأَنَّهَا خَاصَّةٌ بِزَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ<sup>25</sup>....

Usama traveled to the land of Syria and fought with those of the tribe Quda'ah who revolted. They fled to Dumat-ul-Jundal and Usama followed<sup>23</sup> them until he raided at Wabil in the outskirts of Muta. He completed his expedition successfully and returned safe and sound in forty nights<sup>24</sup> with war booties.

### Second: Fight against the Rebellious

The news of revolt reached at the capital of the Islamic State (Madina of the Prophet) while the rebellious people were of three types:

Type I: Those who returned to worshipping idols.

Type II: The Followers of false claimers of prophethood

Type III: Who continued [to believe] in Islam but refused to pay Zakat. They interpreted that it was specific to the Prophet's time.<sup>25</sup>

(23) أغار: أي اشتدَّ في العدوِّ وأسرعَ. (24) لحظات في الخلافة الراشدة، للدكتور/ عبد العزيز محمد نور ولي ص 8. (25) فتح الباري 12/276.

(23) Aghara means 'he aggressively followed the enemy with speed. (24) Moments in the Rightly Guided Caliphate, Abdul Aziz Muhammad Noor Wali, Page 8. (25) Fathul-Bari Volume 12, Page 276.

Explanation	Word	Explanation	Word	Explanation	Word
Those who revolted	الْمُرْتَدُّونَ	Outskirts	نَوَاحِي	He revolted	ارْتَدَّ
Capital (of a country)	عَاصِمَةَ	A town in Jordan	مُوتَهَ	They escaped	فَرُّوا
Country	الدَّوْلَةَ	He performed	أَذَى	A city in North Saudi Arabia	دُومَةُ الْجُنْدَلِ
False claimers of prophethood	أَدْعِيَاءَ النَّبَوِيَّةِ	His project	مُهِمَّتَهُ	He raided	أَغَارَ
He continued	اسْتَمَرَّ	With success	نَجَاحٍ	He intensified	اشْتَدَّ
They refused	جَحَدُوا	Safe & sound	سَالِمًا	Enemy	عَدُوٌّ
They interpreted	تَأَوَّلُوا	Bringing war booties	غَانِمًا	He moved quickly	أَسْرَعَ



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وقد أصدرَ أبو بكر رضي الله عنه كتاباً عاماً وجهه إلى المرتدين في أنحاء الجزيرة وأرسل بهذا الكتاب رسلاً يتقدمون الجيش ليقرؤوه على الناس حتى يفتح لهم باب الرجوع إلى الحق ويتيح لهم الفرصة المناسبة لكي يتدبروا أمرهم وحتى يبرئ ذمته أمام الله قبل أن تقع الحرب وتراق الدماء<sup>26</sup>. وكان من نتيجة ذلك أن وقعت اصطدامات بين جيوش المسلمين وهؤلاء المتمردين من المتنبئين والمرتدين وبذل المسلمون في هذه الحروب كل قوتهم وتجلّى<sup>28</sup> إيمانهم في أروع صورة واستطاعوا في النهاية وقبل مرور عام أن يقطعوا دابر الفتنه ويعيدوا المرتدين إلى دينهم الذي بلغه الرسول صلى الله عليه وسلم.

Abu Bakr sent a general letter towards the rebellious in all directions of the Peninsula. He also sent messengers along with this letter who went before the armies to read it in front of people. [The objective was] to open the door of return towards the truth and to allow an appropriate time for them so that they think in this matter. [The objective was] to become free from his responsibility in front of Allah before occurrence of war and bloodshed.<sup>26, 27</sup>

The result was that collisions started between the Muslim armies and these arrogant people belonging to the false claimers of prophethood and the rebellious groups. The Muslims put their full effort in a liberal manner in these battles. Their faith became enlightened<sup>28</sup> in this wonderful situation when they became able to finish it before passing of a year to cut the root of lawlessness. The rebellious groups returned back to their religion that was preached by the Prophet.

(26) تراق الدماء: تنصب (27) انظر نص هذا الكتاب في البداية والنهاية، لابن كثير ج 5 ص 320-321. (28) التاريخ الإسلامي، محمود شaker ص 68.

(26) Turaq ud Dimaa' means bloodshed. (27) Look at the description of this letter in Al-Bidaya wan Nihaya by Ibn Katheer, Volume 5, Page 320-321. (28) The Islamic History by Mahmood Shaker, Page 68

Explanation	Word	Explanation	Word	Explanation	Word
The most wonderful	أروع	They think	يتدبروا	He sent	أصدرَ
They were able to	استطاعوا	He discharges his responsibility	يُبرئ ذمته	A letter	كتاباً
End	النهاية	To happen, to occur	أن تقع	Directions, plural of نحو	أنحاء
Persecution, lawlessness	الفتنة	Bloodshed	تراق الدماء	Island i.e. Arabian peninsula	الجزيرة
Passing of year	مرور عام	Collisions	اصطدامات	Messengers, plural of رسول	رسلاً
To cut, cutting	أن يقطعوا	Armies, plural of جيش	جيوش	They go before	يتقدمون
Root	دابر	Arrogant people, rebellious	المتمردين	So that they read	ليقرؤوا
They return	يعيدوا	False claimer of prophethood	المتنبئين	Returning	الرجوع
He communicated	بلغ	He put full effort	بذل	It allows	يُتيح
		It enlightened	تجلّى	Appropriate	المناسبة

## Lesson 3B: The Biography of Abu Bakr Al-Siddique رضي الله عنه

ثالثاً: جَمَعَ الْقُرْآنَ الْكَرِيمَ

لَقَدْ كَانَتْ هَذِهِ الْفِكْرَةُ مِنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ. أَخْرَجَ الْبُخَارِيُّ فِي صَحِيحِهِ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أُرْسِلَ إِلَيَّ أَبُو بَكْرٍ الصَّدِيقُ بَعْدَ مَقْتَلِ أَهْلِ الْيَمَامَةِ إِذَا عُمَرُ بْنُ الْخَطَّابِ عِنْدَهُ».

قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: «إِنَّ عُمَرَ أَتَانِي فَقَالَ إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ<sup>29</sup> يَوْمَ الْيَمَامَةِ بِقُرَاءِ الْقُرْآنِ وَإِنِّي أَخْشَى أَنْ اسْتَمَرَ الْقَتْلُ بِالْقُرَاءِ بِالْمَوَاطِنِ<sup>30</sup> فَيَذْهَبُ كَثِيرٌ مِنَ الْقُرْآنِ وَإِنِّي أَرَى أَنْ تُأْمَرَ بِجَمْعِ الْقُرْآنِ ... وَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لَذَلِكَ وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ».

وَأَمَرَ زَيْدُ بْنُ ثَابِتٍ فَجَمَعَ الْقُرْآنَ مِنَ الْعَسَبِ<sup>31</sup> وَاللَّخَافِ<sup>32</sup> وَصُدُورِ الرِّجَالِ<sup>33</sup>.

### Third: Collection of the Holy Quran

This was the idea of U'mar Ibn Khattab. Bukhari reported in his Saheeh on the authority of Zaid Ibn Thabit. He said: "Abu Bakr, the Truthful, sent [a messenger] to me after the war with the 'People of Yamamah'. At that time, U'mar Ibn Al-Khattab was with him."

Abu Bakr said: "U'mar has brought [the matter] to me again and again and said that 'killing of the Reciters [and the Memorizers] of the Quran was very intense<sup>29</sup> on the day of Yamamah. I fear that killing of the Reciters will continue in battle fields<sup>30</sup> and a big part of the Quran will go [i.e. destroy]. I think that you instruct to collect the Quran.' U'mar kept reminding me until Allah has opened my heart for that and my opinion has become the same as the opinion of U'mar."

He instructed Zaid Ibn Thabit so he compiled the Quran from [various sources that included] the flat parts of date-palm trees<sup>31</sup>, white flat stones<sup>32</sup> and memories of people<sup>33</sup>.

(29) اسْتَحَرَّ: اشْتَدَّ (30) الْمَوَاطِنُ: جَمْعُ مَوْطِنٍ وَهِيَ الْمَشْهَدُ مِنْ مَشَاهِدِ الْحُرُوبِ. (31) الْعَسَبُ: جَمْعُ الْعُسْبِ وَهِيَ حَرِيدَةُ النَّخْلِ الْمُسْتَقِيمِ يُكْشَطُ وَرَقُهَا. (32) اللَّخَافُ: جَمْعُ اللَّحْفَةِ وَهِيَ حَجَرٌ أَيْضٌ غَرِيضٌ رَقِيقٌ. (33) الْخُلَفَاءُ الرَّاشِدُونَ. الدكتور أمين القضاة ص 30.

(29) Istaharra means it became intensified. (30) Al-Muwatin is the plural of Mautin which means a place of war. (31) Al-A'sab is the plural of Al-U'saib. It is a flat part of a date-palm tree whose leaves are removed. (32) Al-Lakhaf is the plural of Lakhafah. It is a white, wide and thin stone. (33) The Rightly Guided Caliphs. Dr. Amin Al-Qudhah, Page 30

Explanation	Word	Explanation	Word	Explanation	Word
Flat stones	اللَّخَافِ	It continued	اسْتَمَرَ	Collecting	جَمَعَ
Place, scene	الْمَشْهَدُ	Places of war	الْمَوَاطِنِ	Thinking, idea	الْفِكْرَةُ
A flat part of date-palm tree	حَرِيدَةُ	I see, My opinion is	أَرَى	Time or place of war	مَقْتَلِ
It is removed	يُكْشَطُ	To instruct you	أَنْ تُأْمَرَ	A town in Arab, place of great war	الْيَمَامَةِ
Leaves	وَرَقَ	He takes matter to me	يُرَاجِعُنِي	He brought to me	أَتَانِي
Wide	عَرِيضٌ	He opened	شَرَحَ	It intensified	اسْتَحَرَّ
Thin	رَقِيقٌ	Flat part of date-palm tree used for writing	الْعَسَبِ	Reciter of Quran, plural of قاري	قُرَاءَ
				I fear	أَخْشَى

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رابعاً: الفتوحات الإسلامية: بعد أن استقرَّ الحُكم لأبي بكر الصديق رضي الله عنه وقَمَعَ فِتْنَةُ الْمُرتدِّينَ وعَادَتِ الْأُمُورُ إِلَى نَصَابِهَا، اتَّجَهَ الصديقُ رضي الله عنه إلى الغَايَةِ السَّامِيَةِ فِي الْإِسْلَامِ وَهِيَ إِعْلَاءُ كَلِمَةِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وإِخْرَاجِ النَّاسِ بِهَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ لِذَا فَقَدْ آتَى الْأَوَانَ لِنَشْرِ الدَّعْوَةِ خَارِجَ الْجَزِيرَةِ الْعَرَبِيَّةِ فَكَانَتْ الْفَتْوحَاتُ فِي عَهْدِهِ فِي جَبْهَتَيْنِ:

الأولى: جبهةُ الفُرسِ فِي الشَّرْقِ: لَمَّا فَرَعَ خَالِدُ بْنُ الْوَلِيدِ مِنْ قِتَالِ الْمُرتدِّينَ، أَرْسَلَهُ أَبُو بَكْرٍ بِجَيْشٍ إِلَى الْعِرَاقِ لِمُحَارَبَةِ الْفُرسِ الَّذِينَ رَفَضُوا دَعْوَةَ الْإِسْلَامِ. وَدَارَتْ أَوَّلُ مَعْرَكَةٍ بَيْنَ الطَّرَفَيْنِ فِي كَاطِمَةَ<sup>34</sup> فَانْهَزَمَ الْفُرسُ وَقُتِلَ قَائِدُهُمْ، وَغَنِمَ الْمُسْلِمُونَ غَنَائِمَ كَثِيرَةً ثُمَّ تَوَالَتْ انْتِصَارَاتُ الْمُسْلِمِينَ فِي عِدَّةٍ مَعَارِكٍ حَتَّى دَخَلَتْ أَكْثَرُ الْمَنَاطِقِ الْوَاقِعَةِ غَرْبَ الْفُرَاتِ تَحْتَ حُكْمِهِمْ حَرْبًا أَوْ صُلْحًا وَاتَّخَذُوا الْحِيرَةَ مَرْكَزًا لَهُمْ.

**Fourth: The Islamic Conquests:** After the government of Abu Bakr, the Truthful became stable, the lawlessness of the rebellious groups was overcome and the matters returned to their normal conditions, the Siddique drew his attention to a superior mission about Islam. It is exaltation of the words that “There is no god except Allah and Muhammad is the Prophet of Allah”. [It is the] bringing people out of the darkness and [bring them] towards the light. This was due to lack of time for spreading the [Islamic] call outside the Arabian Peninsula. [Since the governments outside the Arabian Peninsula used to persecute any person leaving his / her faith, therefore] the conquests during his period were in two directions:

The first direction was towards the Iranians in East. When Khalid Ibn Al-Waleed [the most expert Muslim Military General] became free from fighting the rebellious groups, Abu Bakr sent him with an army towards Iraq to fight against the Iranians who rejected the call of Islam. The first battle happened between the two sides at Kazima<sup>34</sup>. The Iranians were defeated and their leader was killed. The Muslims found huge quantities of war booties. Then the conquests of the Muslims continued in a number of battles until the areas situated on the West [bank] of the [River] Euphrates entered under their government by war or by reconciliation. They made “Al-Heera” as their center.

(34) Look “Al-Khareeta” Page 19

(34) انظر الخريطة ص 19.

Explanation	Word	Explanation	Word	Explanation	Word
War booties, plural of غنيمَة	غَنَائِمَ	Spreading	نَشَرَ	Conquests	الْفَتْوحَاتُ
		Two directions, جبهة تشبيه	جَبْهَتَيْنِ	It became stable	اسْتَقَرَّ
It continued	تَوَالَتْ	Persian	الْفُرسِ	It returned	عَادَتْ
Victories	انْتِصَارَاتُ	He became free	فَرَعَ	Its normal	نَصَابِهَا
Number of battles	عِدَّةٍ مَعَارِكَ	Fighting	قِتَالِ	He drew his attention	اتَّجَهَ
Areas	الْمَنَاطِقِ	They rejected	رَفَضُوا	Objective, mission	الْغَايَةِ
River Euphrates in Iraq	الْفُرَاتِ	It happened	دَارَتْ	Superior, high	السَّامِيَةِ
Reconciliation	صُلْحًا	Both sides	الطَّرَفَيْنِ	Exaltation	إِعْلَاءُ
A town in Iraq	الْحِيرَةِ	A town in Iraq	كَاطِمَةَ	Because it lacked	لِذَا فَقَدْ
Center, capital	مَرْكَزًا	They were defeated	انْهَزَمَ	At this time	آنَ الْأَوَانَ

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وفي شهر صفر من السنة الثالثة عشرة أمر أبو بكر خالد بن الوليد أن يتوجه مع قسم من الجيش إلى الشام لمساعدة المسلمين هناك على الروم، وأمر أن يخلف على العراق المثنى بن حارثة<sup>35</sup>.

الثانية: جهة الروم في الشمال: وجه أبو بكر رضي الله عنه خالد بن سعيد بن العاص على رأس جيش من الدعاة الفاتحين إلى مشارق الشام وعسكر بتيماة والتقى الروم ثم كتب إلى أبي بكر يطلب المدد والعون فجهز أبو بكر رضي الله عنه أربعة جيوش.

During the month of Safar 13H [the second month of the lunar calendar], Abu Bakr instructed Khalid Ibn Al-Waleed to move towards Syria with a division of army to help the Muslims there [who were fighting] against the Rome. He instructed him to leave Muthanna Ibn Al-Haaritha <sup>35</sup> at Iraq [as the chief commander].

Second direction was towards the Syria in the North. Abu Bakr sent Khalid Ibn Sa'eed Ibn Al-A'as towards the top of an army of the missionary conquerors towards the Eastern Syria. He camped at Teema and faced the Roman army. He wrote a letter to Abu Bakr in that he demanded for help and support. So Abu Bakr prepared four armies.

- First: Its leader was A'mr Ibn Al'Aas and it was sent to Palestine.
- Second: Its leader was Shurhabeel Ibn Hasanah and it was sent to Jordan.
- Third: Its leader was Yazeed Ibn Abi Sufyan and it was sent to Balaqa.
- Fourth: Its leader was Abu U'baidah A'amir Ibn Al-Jarrah and it was sent to Hims. <sup>36</sup>



- الأول: قائده عمرو بن العاص ووجهته إلى فلسطين.
- الثاني: قائده شريح بن حسنة ووجهته إلى الأردن.
- الثالث: قائده يزيد بن أبي سفيان ووجهته البلقاء.
- الرابع: قائده أبو عبيدة عامر بن الجراح ووجهته حمص. <sup>36</sup>

(35) السيرة النبوية وتاريخ الخلفاء الراشدين، عبد الله الصالح العثيمين ص 81. (36) الخلفاء الراشدون، الدكتور أمين القضاة ص 30

(35) The Biography of the Prophet and the History of the Rightly Guided Caliphs, A'bdullah Al-Saleh Al-U'thaimeen, Page 81.

(36) The Rightly-Guided Caliphs, Dr. Amin Al-Qudhaw, Page 30

Explanation	Word	Explanation	Word	Explanation	Word
It was sent to	وَجْهَتُهُ	Eastern sides	مَشَارِقِ	Division	قِسْمٍ
Palestine	فَلَسْطِينَ	He demanded	يَطْلُبُ	Help	مُسَاعَدَةٍ
Jordan	الأُرْدُن	Help	الْمَدَدَ	There	هُنَاكَ
An area in South Syria	الْبَلْقَاءُ	Help, support	الْعَوْنَ	To leave	أَنْ يَخْلِفَ
A town in Central Syria	حِمَصٍ	Leader	قَائِدُ	Inviters to Islam, plural of داعي	الدَّعَاةِ

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وَوَصَلَتْ جِيُوشُ الْمُسْلِمِينَ إِلَى مَشَارِفِ الشَّامِ وَفِلَسْطِينَ فِي أَوَائِلِ السَّنَةِ الثَّالِثَةِ عَشْرَةَ لِلْهِجْرَةِ وَدَارَتْ بَيْنَهَا وَبَيْنَ جِيُوشِ الرُّومِ عِدَّةٌ اشْتِبَاكَاتٍ تَلَتْهَا مَعَارِكٌ كَبِيرَةٌ وَفُتُوحَاتٌ عَظِيمَةٌ مِنْهَا:

أ- مَعْرَكَةُ أَجْنَادِينَ: سنة 13هـ: بَعْدَ الْمُنَاوَشَاتِ<sup>37</sup> الْأُولَى بَيْنَ الْمُسْلِمِينَ وَالرُّومِ أَعَدَّ مَلِكُ الرُّومِ هَرَقْلَ جَيْشًا كَبِيرًا لِمُقَاتَلَةِ الْمُسْلِمِينَ. فَاسْتَنْجَدَ الْمُسْلِمُونَ بِأَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَأَمَرَ أَبُو بَكْرٍ خَالِدَ بْنَ الْوَلِيدِ أَنْ يَتَوَجَّهَ مِنَ الْعِرَاقِ بِقِسْمٍ مِنَ الْجَيْشِ لِنَجْدَتِهِمْ. وَاخْتَرَقَ خَالِدُ الصَّحْرَاءَ بِسُرْعَةٍ مُذْهِلَةٍ حَتَّى التَّحَقَّ بِالْمُسْلِمِينَ فِي الشَّامِ. فَتَوَلَّى قِيَادَتَهُمْ وَرَتَّبَهُمْ تَرْتِيبًا مُمْتَارًا. وَانْطَلَقَ الْجَمِيعُ لِلْوُقُوفِ مَعَ عَمْرٍو بْنِ الْعَاصِ الَّذِي كَانَ يُوجِّهُ جَيْشًا رُومِيًّا كَبِيرًا فِي أَجْنَادِينَ مِنْ أَرَاضِي فِلَسْطِينَ وَلَمَّا تَقَى الطَّرْفَانِ هَزَمَ الْمُسْلِمُونَ الرُّومَ هَزِيمَةً كَبِيرَةً<sup>38</sup> وَانْتَصَرُوا عَلَيْهِمْ.

The Muslim armies reached at the high plains of Syria and Palestine in initial months of 13H. A number of small battles happened between them and the Roman armies which were followed by great wars and big conquests. [Following are] from them:

**A. The Battle of Ajnadeen 13H:** After initial fights<sup>37</sup> between the Muslims and the Rome, the king of Rome, Hercules prepared a great military to fight against the Muslims. The Muslims asked from help from Abu Bakr and he instructed Khalid Ibn Al-Waleed to move from Iraq with a division of army to relieve them.

Khalid passed the desert with an amazing speed and joined the Muslims at Syria. He changed their leadership and arranged them in a superior organization. All of them rushed to stay with A'mr Ibn Al-A's who was facing towards a great Roman army at Ajnadeen in the land of Palestine. When both sides met [in the battlefield], the Muslims defeated the Romans greatly<sup>38</sup> and became victorious against them.

(37) المناوشات: جمع مناوشة أي خالط مقدمة الجيش. (38) السيرة النبوية وتاريخ الخلفاء الراشدين، عبد الله الصالح العثيمين ص 86

(37) Al-Munawashat is the plural of Munawashah which means the initial fight of the front part of an army. (38) The Biography of the Prophet and the History of the Rightly Guided Caliphs, A'bdullah Al-Saleh Al-U'thaimeen, Page 86.

Explanation	Word	Explanation	Word	Explanation	Word
Superior	مُمْتَارًا	It relieved them	نَجَدَتْهُمْ	It reached	وَصَلَتْ
They rushed	انْطَلَقَ	He passed through	اخْتَرَقَ	High lands	مَشَارِفِ
To stay	الْوُقُوفِ	Speed	سُرْعَةٍ	Initial months	أَوَائِلِ
Land	أَرَاضِي	Amazing	مُذْهِلَةٍ	It happened	دَارَتْ
Two sides	الطَّرْفَانِ	He joined	التَّحَقَّ	Fights, battles	اشْتِبَاكَاتٍ
They defeated	هَزَمَ	He turned	تَوَلَّى	It followed by	تَلَتْهَا
Defeat	هَزِيمَةً	Their leadership	قِيَادَتَهُمْ	Fights, battles	الْمُنَاوَشَاتِ
They become victorious	انْتَصَرُوا	He organized them	رَتَّبَهُمْ	To fight	مُقَاتَلَةٍ
		Organization	تَرْتِيبًا	He called for help	اسْتَنْجَدَ

## Lesson 3B: The Biography of Abu Bakr Al-Siddique رضي الله عنه

ب- مَرَجَ الصُّفْرُ سنة 13: حَدَّثَ هَذَا اللَّقَاءَ إِلَى الْجُنُوبِ مِنْ دِمَشْقٍ مَعَ قُوَّاتِ الرُّومِ الَّتِي جَاءَتْ مِنْ حِمصٍ فِي الشَّمَالِ فَتَلَقَّاهُ لِتَقَابُلِ الْمُسْلِمِينَ مِنَ الْجُنُوبِ ... وَقَفَّ خَالِدٌ وَمَعَهُ أَبُو عُيَيْدَةَ وَرَاءَ الصُّفُوفِ. وَسَارَ بِهِمْ نَحْوَ جَيْشِ الرُّومِ الَّذِي بَعَثَهُ هِرَقْلٌ. وَكَانُوا مِنْ أَهْلِ الْقُوَّةِ وَالشَّدَّةِ لِيَغِيثَ حَامِيَةَ دِمَشْقَ الَّتِي كَانَ يُحَاصِرُهَا الْمُسْلِمُونَ فَاضْطَرُّوا نَحْوَهَا، وَبَلَغَ عَدَدُ الرُّومِ أَكْثَرَ مِنْ عَشْرَةِ آلَافٍ اجْتَمَعُوا فِي مَرَجِ الصُّفْرِ وَنَظَرَ إِلَيْهِمْ خَالِدُ بْنُ الْوَلِيدِ ثُمَّ أَسْرَعَ يُعَبِّئُ جَيْشَهُ كَتَعْبَةٍ يَوْمَ أَجْنَادِينَ وَفِي هَذِهِ الْمَعْرَكَةِ أَهْزَمَ الرُّومُ وَأَصَابَ الْمُسْلِمُونَ عَسْكَرَهُمْ وَقَتَلُوا مِنْهُمْ كَثِيرًا وَتَبَدَّدَتْ فُلُوكُهُمْ. 39 40

مَرَضُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَوَفَاتُهُ

كَانَ سَبَبُ مَرَضِ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ اغْتَسَلَ فِي يَوْمٍ بَارِدٍ فَأُصِيبَ بِالْحُمَى خَمْسَةَ عَشَرَ يَوْمًا لَا يُخْرَجُ فِيهَا إِلَى الصَّلَاةِ وَكَانَ يَأْمُرُ عَمْرُ بْنُ الْخَطَّابِ أَنْ يُصَلِّيَ بِالنَّاسِ وَكَانَ النَّاسُ يَدْخُلُونَ إِلَيْهِ يَزُورُونَهُ وَهُوَ فِي الْبَيْتِ وَكَانَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ أَلْزَمَهُمْ لَهُ فِي مَرَضِهِ.

**B. The Battle of Maraj-us-Sufr 13H:** This encounter occurred in the South of Damascus with the Roman armies coming from Hims in the North. They seized Muslims from the South .... Khalid was behind the rows and Abu U'baida was with him. A Roman army similar to that of the Roman army sent by the Hercules passed by them. They were very powerful and violent to help their garrison at Damascus to seize the Muslims. So the Muslims were forced to move in the similar way. The number of Romans reached above 10,000. They gathered at Maraj-us-Sufr. Khalid Ibn Al-Waleed looked at them and moved quickly. He was mobilizing his army like the mobility of the day of Ajnadeen. In this battle, the Romans were defeated, the Muslims reached at their camp, killed them a lot and dispersed their troops. 39 40

### The Sickness of Abu Bakr & His Death

The reason of sickness of Abu Bakr, the truthful was that he took a bath on a cold day and was caught by a viral infection for 15 days. He did not use to come out for the prayer and instructed U'mar Ibn Al-Khattab to lead people for prayer. People used to enter into his [house] and visit him while he was staying at home and Uthman was arranging them during his sickness.

(39) فلولهم: أي الباقي المنقطع منهم. (40) الطريق إلى دمشق، أحمد عادل كمال ص 293.

(39) Fululahum means the remaining troops separated from their army. (40) The Road to Damascus, Ahmed A'adil Kamal, Page 293.

Explanation	Word	Explanation	Word	Explanation	Word
Military troops	فُلُولَ	He moved	سَارَ	Joining point	مَرَجَ
Reason	سَبَبُ	To help	لِيَغِيثَ	It happened	حَدَّثَ
Sickness	مَرَضِ	Garrison, army	حَامِيَةً	Meeting, encounter	اللِّقَاءَ
He washed, took a bath	اغْتَسَلَ	They were forced	اضْطَرُّوا	Armed Forces	قُوَّاتُ
He was attached by	أُصِيبَ	It blocked from various side	يُحَاصِرُ	They blocked from various sides	تَلْتَفَ
A viral infection	الْحُمَى	He mobilized	يُعَبِّئُ	To fight	تَقَابُلِ
They meet	يَزُورُونَ	Mobilizing	تَعْبَةً	He stayed	وَقَفَ
He made it their duty	أَلْزَمَهُمْ	They dispersed	تَبَدَّدَتْ	Rows of an army	الصُّفُوفِ



## Lesson 3B: The Biography of Abu Bakr Al-Siddique رضي الله عنه

وَمَا زَالَ الْمَرَضُ بِهِ حَتَّى تَوَفَّى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ مَسَاءَ لَيْلَةِ الثَّلَاثَاءِ لَثْمَانِي لَيَالٍ بَقِيْنَ مِنْ جَمَادِي الْآخِرَةِ سَنَةً ثَلَاثَ عَشْرَةَ لِلْهِجْرَةِ فَكَانَتْ خَلَائِفَتُهُ سَنَتَيْنِ وَثَلَاثَةَ أَشْهُرٍ وَعَشَرَ لَيَالٍ.

وقد أوصى - رضي الله عنه - أن تغسله زوجته أسماء بنت عميس رضي الله عنها وكفن بتوبين وقيل بثلاثة.

وَصَلَّى عَلَيْهِ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ وَدَفَّنَ لَيْلًا إِلَى جَانِبِ صَاحِبِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَجُعِلَ رَأْسُهُ بِمُحَاذَةِ<sup>41</sup> كَتَفَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.<sup>42</sup> رَحِمَهُ اللَّهُ وَرَضِيَ عَنْهُ وَجَزَّاهُ عَنِ الْإِسْلَامِ وَالْمُسْلِمِينَ خَيْرَ الْجَزَاءِ.

(مأخوذ من "تعليم اللغة العربية"، الجامعة الإسلامية بالمدينة المنورة)

His sickness continue until Abu Bakr died at the 23rd night while eight nights were remaining from Jamadi-al-Ukhra 13H [the 6<sup>th</sup> month of the lunar calendar]. So his Caliphate remained for two years, three months and 10 nights.

In his will, he asked that his wife Asma Bint A'mees to give him [his dead body] a bath. He was wrapped in two cloths and it is also said that [he was wrapped] in three cloths.

U'mar Ibn Al-Khattab [led the] funeral prayer for him and buried him on the side of his friend [the Holy Prophet, peace and blessings be upon him]. His head was kept parallel<sup>41</sup> to the shoulder of Allah's Prophet<sup>42</sup>. May Allah be merciful for him and may be pleased with him. May Allah reward him the best reward for [his contribution to] Islam and Muslims.

(41) بمحاذاة: أي وازاه. (42) الخلفاء الراشدون، الدكتور أمين القضاة 33.

(41) Muhazat means parallel to. (42) The Rightly Guided Caliphs, Dr. Amin Al-Qudhah, Page 33

### Rule of the Day

Past Tense in its simple form means that "Someone did something once in past." You can add different words to it to change its sense. It is described in detail in later chapters. Just note the following:

لو، إن is added before the past tense in order to make the sentence negative. هل، أ are added before the past tense to make the sentence conditional. ما are added before the past tense to make the sentence interrogative.

### Face the Challenge!

What is the difference between كُتِبَ and كَتَبَ ?

Explanation	Word	Explanation	Word	Explanation	Word
Parallel	وَازَاهُ	He was wrapped (in cloths after death)	كُفِّنَ	Evening	مَسَاءُ
Two shoulders	كَتَفَيِ	He buried	دَفَّنَ	Remaining	بَقِيْنَ
He rewarded him	جَزَّاهُ	Parallel	مُحَاذَةِ	He asked in his will	أَوْصَى



## Lesson 4A: The Past Tense: Passive Voice فعل ماضي مجهول

### The Result (1)

Compare the result. Each line carried two marks. If your score is below 80%, repeat the test.

فعل ماضي مجهول Past Tense: Passive Voice		فعل ماضي معلوم Past Tense: Active Voice		صيغة Person
He was killed	قُتِلَ	He killed	قَتَلَ	واحد مذكر غائب
Both of them were killed (male)	قُتِلَا	Both of them killed (male)	قَتَلَا	تشية مذكر غائب
They were killed (male)	قُتِلُوا	They killed (male)	قَتَلُوا	جمع مذكر غائب
She was killed	قُتِلَتْ	She killed	قَتَلَتْ	واحد مؤنث غائب
Both of them were killed (female)	قُتِلَتَا	Both of them killed (female)	قَتَلَتَا	تشية مؤنث غائب
They were killed (female)	قُتِلْنَ	They killed (female)	قَتَلْنَ	جمع مؤنث غائب
You were killed (male)	قُتِلْتَ	You killed (male)	قَتَلْتَ	واحد مذكر حاضر
Both of you were killed (male)	قُتِلْتُمَا	Both of you killed (male)	قَتَلْتُمَا	تشية مذكر حاضر
You all were killed (male)	قُتِلْتُمْ	You all killed (male)	قَتَلْتُمْ	جمع مذكر حاضر
You were killed (female)	قُتِلْتِ	You killed (female)	قَتَلْتِ	واحد مؤنث حاضر
Both of you were killed (female)	قُتِلْتُمَا	Both of you killed (female)	قَتَلْتُمَا	تشية مؤنث حاضر
You all were killed (female)	قُتِلْتُنَّ	You all killed (female)	قَتَلْتُنَّ	جمع مؤنث حاضر
I was killed	قُتِلْتُ	I killed	قَتَلْتُ	واحد متكلم
We were killed	قُتِلْنَا	We killed	قَتَلْنَا	جمع متكلم

## Lesson 4A: The Past Tense: Passive Voice فعل ماضي مجهول

فعل ماضي مجهول Past Tense: Passive Voice		فعل ماضي معلوم Past Tense: Active Voice		صيغة Person
He was raised	رُفِعَ	He raised	رَفَعَ	واحد مذكر غائب
Both of them were raised (male)	رُفِعَا	Both of them raised (male)	رَفَعَا	ثنائية مذكر غائب
They were raised (male)	رُفِعُوا	They raised (male)	رَفَعُوا	جمع مذكر غائب
She was raised	رُفِعَتْ	She raised	رَفَعَتْ	واحد مؤنث غائب
Both of them were raised (female)	رُفِعَتَا	Both of them raised (female)	رَفَعَتَا	ثنائية مؤنث غائب
They were raised (female)	رُفِعْنَ	They raised (female)	رَفَعْنَ	جمع مؤنث غائب
You were raised (male)	رُفِعْتَ	You raised (male)	رَفَعْتَ	واحد مذكر حاضر
Both of you were raised (male)	رُفِعْتُمَا	Both of you raised (male)	رَفَعْتُمَا	ثنائية مذكر حاضر
You all were raised (male)	رُفِعْتُمْ	You all raised (male)	رَفَعْتُمْ	جمع مذكر حاضر
You were raised (female)	رُفِعْتِ	You raised (female)	رَفَعْتِ	واحد مؤنث حاضر
Both of you were raised (female)	رُفِعْتُمَا	Both of you raised (female)	رَفَعْتُمَا	ثنائية مؤنث حاضر
You all were raised (female)	رُفِعْتُنَّ	You all raised (female)	رَفَعْتُنَّ	جمع مؤنث حاضر
I was raised	رُفِعْتُ	I raised	رَفَعْتُ	واحد متكلم
We were raised	رُفِعْنَا	We raised	رَفَعْنَا	جمع متكلم

## Lesson 4A: The Past Tense: Passive Voice فعل ماضي مجهول

فعل ماضي مجهول Past Tense: Passive Voice		فعل ماضي معلوم Past Tense: Active Voice		صيغة Person
He was brought closer	قُرِبَ	He came closer	قَرُبَ	واحد مذكر غائب
Both of them were brought closer (male)	قُرِبَا	Both of them came closer (male)	قَرُبَا	تشية مذكر غائب
They were brought closer (male)	قُرِبُوا	They came closer (male)	قَرُبُوا	جمع مذكر غائب
She was brought closer	قُرِبَتْ	She came closer	قَرُبَتْ	واحد مؤنث غائب
Both of them were brought closer (female)	قُرِبَتَا	Both of them came closer (female)	قَرُبَتَا	تشية مؤنث غائب
They were brought closer (female)	قُرِبْنَ	They came closer (female)	قَرُبْنَ	جمع مؤنث غائب
You were brought closer (male)	قُرِبْتَ	You came closer (male)	قَرُبْتَ	واحد مذكر حاضر
Both of you were brought closer (male)	قُرِبْتُمَا	Both of you came closer (male)	قَرُبْتُمَا	تشية مذكر حاضر
You all were brought closer (male)	قُرِبْتُمْ	You all came closer (male)	قَرُبْتُمْ	جمع مذكر حاضر
You were brought closer (female)	قُرِبْتِ	You came closer (female)	قَرُبْتِ	واحد مؤنث حاضر
Both of you were brought closer (female)	قُرِبْتُمَا	Both of you came closer (female)	قَرُبْتُمَا	تشية مؤنث حاضر
You all were brought closer (female)	قُرِبْتُنَّ	You all came closer (female)	قَرُبْتُنَّ	جمع مؤنث حاضر
I was brought closer	قُرِبْتُ	I came closer	قَرُبْتُ	واحد متكلم
We were brought closer	قُرِبْنَا	We came closer	قَرُبْنَا	جمع متكلم

### Worth Reading

What is the difference between an extremist and a moderate person? Which approach is better: Extremism or Moderatism?

<http://www.mubashirnazir.org/PD/English/PE02-0015-Extremist.htm>

## Lesson 4A: The Past Tense: Passive Voice فعل ماضي مجهول

فعل ماضي مجهول Past Tense: Passive Voice		فعل ماضي معلوم Past Tense: Active Voice		صيغة Person
He was listened	سُمِعَ	He listened	سَمِعَ	واحد مذكر غائب
Both of them were listened (male)	سُمِعَا	Both of them listened (male)	سَمِعَا	تشية مذكر غائب
They were listened (male)	سُمِعُوا	They listened (male)	سَمِعُوا	جمع مذكر غائب
She was listened	سُمِعَتْ	She listened	سَمِعَتْ	واحد مؤنث غائب
Both of them were listened (female)	سُمِعَتَا	Both of them listened (female)	سَمِعَتَا	تشية مؤنث غائب
They were listened (female)	سُمِعْنَ	They listened (female)	سَمِعْنَ	جمع مؤنث غائب
You were listened (male)	سُمِعْتَ	You listened (male)	سَمِعْتَ	واحد مذكر حاضر
Both of you were listened (male)	سُمِعْتُمَا	Both of you listened (male)	سَمِعْتُمَا	تشية مذكر حاضر
You all were listened (male)	سُمِعْتُمْ	You all listened (male)	سَمِعْتُمْ	جمع مذكر حاضر
You was listened (female)	سُمِعْتِ	You listened (female)	سَمِعْتِ	واحد مؤنث حاضر
Both of you were listened (female)	سُمِعْتُمَا	Both of you listened (female)	سَمِعْتُمَا	تشية مؤنث حاضر
You all were listened (female)	سُمِعْتُنَّ	You all listened (female)	سَمِعْتُنَّ	جمع مؤنث حاضر
I was listened	سُمِعْتُ	I listened	سَمِعْتُ	واحد متكلم
We were listened	سُمِعْنَا	We listened	سَمِعْنَا	جمع متكلم

### Face the Challenge!

Identify 10 words from your vocabulary related to the passive voice of Past Tense.

## Lesson 4A: The Past Tense: Passive Voice فعل ماضي مجهول

### The Result (2)

Compare the result. Each word carried two marks. If your score is below 80%, repeat the test.

English	عربي
Humiliation and misery <u>was stamped</u> upon them.	ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ
And when the son of Marry <u>was put</u> as an example.	وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا
If he died or <u>was killed</u> , will you turn on your heels.	أَفَاِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ
If they were with us, they did not die and <u>were not killed</u> .	لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا
O people! An example <u>was put</u> . So listen to it.	يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا
And the person who <u>was killed</u> wrongfully, so <u>We have made</u> his heirs powerful (by giving them the right to plead against him in the court.)	وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا
And when <u>it is said</u> to them, do not make mischief in the earth.	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ
And when the girl that was buried alive <u>was asked</u> , for what sin she <u>was killed</u> .	وَإِذَا الْمَوْءُودَةُ سُئِلَتْ. بِأَيِّ ذَنْبٍ قُتِلَتْ
And when the wild beasts <u>were herded</u> together. (In Arabic, past tense is used to describe a confirm event of future.)	وَإِذَا الْوُحُوشُ حُشِرَتْ
If we had anything to do in this matter, <u>we were not killed</u> here.	لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا
And when the reports (of good and bad deeds of a person) <u>were unfolded</u> .	وَإِذَا الصُّحُفُ نُشِرَتْ
And when the sky <u>was torn</u> .	وَإِذَا السَّمَاءُ كُشِطَتْ
And when <u>it was said</u> to him, "Be fearful to Allah." Arrogance <u>took</u> him to sin.	وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

### Rule of the Day

A sentence has three components: the verb, the subject (one who performs a task) and the object (on whom the task was performed). First two are essential part of a sentence while the object is not always essential. For example كَتَبَ زَيْدٌ رِسَالَةً (Zaid wrote a letter). Here كَتَبَ is the verb, زَيْدٌ is the subject and رِسَالَةً is the object.

## Lesson 4A: The Past Tense: Passive Voice فعل ماضي مجهول

English	عربي
Do you intend to ask your prophet as Moses <u>was asked</u> before.	أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِنْ قَبْلُ
Do they not see the camels how <u>they were created</u> ? (In Arabic, a group as a whole is considered 'feminine'. Therefore, the feminine pronoun is used for it.)	أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ
And towards the sky, how <u>it was raised</u> ?	وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ
And towards the earth, how <u>it was leveled</u> ?	وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ
And towards the mountains, how <u>they were fixed</u> ?	وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ
Human being <u>was created</u> of haste.	خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ
Human being <u>was created</u> weak.	خُلِقَ الْإِنْسَانُ ضَعِيفًا
Were <u>they created</u> of nothing or We are their Creator?	أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ؟
The man should think from what <u>he was created</u> . <u>He was created</u> from a gushing fluid.	فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ. خُلِقَ مِنْ مَّاءٍ دَافِقٍ
Fasting <u>was made mandatory</u> for you as it <u>was made mandatory</u> for those who were before you.	كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ
Have <u>they created</u> the heavens and the earth. (The voice is active here, not the passive one.)	أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ
Retaliation <u>was made mandatory</u> for you in case of a murder.	كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ
And <u>We carried</u> him on (an ark) made of wooden planks and nails. It flows in our sight (on the water), as a reward for that <u>who was rejected</u> .	وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسْرٍ. تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ

## Lesson 4B: The Law of Physical Purification

**The Result:** Calculate your score. Each paragraph carries 10 mark. If your score is less than 80%, repeat the exercise. The translation is provided for each paragraph. Text in parenthesis [ ] is the information not describe in the original Arabic text but its sense is understood.

The Law of Physical Purification	كتابُ الطَّهَارَةِ
<p>تَعْرِيفُ الطَّهَارَةِ: تُطْلَقُ الطَّهَارَةُ وَيُرَادُ بِهَا النَّزَاهَةُ عَنِ الْأَقْدَارِ، وَالْإِبْتَعَادُ عَنِ الشَّرِّكَ وَالْمَعَاصِي. كَمَا فِي قَوْلِ اللَّهِ تَعَالَى: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا<sup>1</sup>. وَقَوْلُهُ تَعَالَى: خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا<sup>2</sup>. فَهَذِهِ طَهَارَةٌ مَعْنَوِيَّةٌ غَيْرُ الطَّهَارَةِ الْحَسِيَّةِ. وَالطَّهَارَةُ فِي اصْطِلَاحِ الْفُقَهَاءِ: رَفْعُ مَا يَمْنَعُ مِنَ الصَّلَاةِ وَنَحْوِهَا مِنْ حَدَثٍ أَوْ خَبَثٍ، وَتَكُونُ حَقِيقَةً كَالطَّهَارَةِ بِالْمَاءِ، وَحُكْمِيَّةً كَالطَّهَارَةِ بِالتُّرَابِ فِي التَّيَمُّمِ.</p> <p>مَا الْحَدَّثُ؟: الْحَدَّثُ وَصْفٌ يَقُومُ بِالْبَدَنِ يَمْنَعُ الْإِنْسَانَ مِنَ الصَّلَاةِ وَالطَّوَافِ وَنَحْوِهِمَا وَهُوَ قِسْمَانِ:</p>	
<p><b>The Definition of Purity:</b> The [word] purity applies on and it is meant [by the word purity] to be free of filth and moving away of paganism and sins. As in Allah's words: "Allah intends to take away the filth from you, O family [of Prophet] and purify you with [a perfect] purification."<sup>1</sup> And in His words, "Take charity [as a mandatory tax] from their wealth and purify them and purify [their souls] by it."<sup>2</sup> So this is moral purity not the physical cleanliness. The purity in the terminology of [Islamic] jurists is: Taking away whatever forbids prayer and similar to that from abstract or physical filth. It [the purity] may be real like purification with water, and it may also be assumed, like purification with soil in case of Tayammum.</p> <p><b>What is Impurity?</b> The impurity is a characteristic attached to the body of a human being that forbids him to perform prayer or Circumambulate [around the Holy Ka'aba] and other rituals like that. It has two types:</p>	
(1) Al-Ahzaab 33:33, (2) Al-Taubah 9:103	(1) الأحزاب 33:33. (2) التوبة 9:103

**Worth Reading!** What is the difference between Monotheism and Polytheism? Why the Polytheism not acceptable in front of God? How to avoid polytheism in our prayers?

<http://www.mubashirnazir.org/PD/English/PE01-0009-Monotheism.htm>

Explanation	Word	Explanation	Word	Explanation	Word
Raising, taking away	رَفَعُ	Filth, moral filth	الرَّجْسَ	Definition	تَعْرِيفُ
He / It forbids	يَمْنَعُ	He purifies you	يُطَهِّرُكُمْ	Purity	الطَّهَارَةُ
Abstract filth, impurity	حَدَثٍ	Purification	تَطْهِيرًا	It is applied on	تُطْلَقُ
Physical filth	خَبَثٍ	You purify them	تُطَهِّرُهُمْ	It is meant	يُرَادُ بِهَا
Real	حَقِيقَةً	You purify them	تُزَكِّيهِمْ	Being free of	النَّزَاهَةَ
Declared	حُكْمِيَّةً	Abstract, moral	مَعْنَوِيَّةً	Filth	الْأَقْدَارِ
Attribute, characteristic	وَصْفٌ	Physical	الْحَسِيَّةِ	Moving away	الْإِبْتَعَادُ
It attaches to the <b>body</b>	يَقُومُ بِالْبَدَنِ	Terminology	اصْطِلَاحٍ	Sins, wrongdoings	الْمَعَاصِي



## Lesson 4B: The Law of Physical Purification

1. حَدَّثَ أَصْغَرُ، وهو ما أَوْجَبَ وُضوءاً كَالْبَوْلِ، وَالْغَائِطِ، وَالتَّوْمِ. 2. حَدَّثَ أَكْبَرُ؛ وهو ما أَوْجَبَ غُسلًا: كَالْجَنَابَةِ. ما الْخَبَثُ؟ الْخَبَثُ هُوَ النَّجَاسَةُ الَّتِي تُصِيبُ الْبَدَنَ أَوِ الثَّوْبَ أَوِ الْأَرْضَ أَوْ غَيْرَهَا.

1. Minor Impurity: It is that [impurity which] makes Ablution mandatory. For example delivering urine, stool or sleeping.

2. Major Impurity: It is that [impurity which] makes a bath mandatory. For example, abstract impurity due to sexual intercourse.

**What is Physical Filth:** The physical filth is the impurity that attaches to a body, a cloth, land or other things.

Impurity & Its Types	النَّجَاسَةُ وَأَنْوَاعُهَا
<p>النَّجَاسَةُ هِيَ: الْقَذَارَةُ الَّتِي يَجِبُ عَلَى الْمُسْلِمِ أَنْ يَتَنَزَّهَ عَنْهَا وَيَغْسِلَ مَا أَصَابَهُ مِنْهَا كَالْعَذْرَةِ وَالْبَوْلِ. وَالنَّجَاسَةُ مِنْهَا الْحَسِيُّ وَمِنْهَا الْمَعْنَوِيُّ كَمَا تَقَدَّمَ فِي الطَّهَارَةِ. فَمِنْ الْمَعْنَوِيِّ مَا وَرِدَ فِي قَوْلِهِ تَعَالَى: «إِنَّمَا الْمُشْرِكُونَ نَجَسٌ لَهُ» (التَّوْبَةِ) فَالظَّاهِرُ أَنَّ نَجَاسَةَ الْمُشْرِكِينَ نَجَاسَةٌ مَعْنَوِيَّةٌ وَلَيْسَتْ حَسِيَّةً.</p> <p>وَالنَّجَاسَاتُ الْحَسِيَّةُ أَنْوَاعٌ، مِنْ أَهَمِّ هَذِهِ الْأَنْوَاعِ مَا يَأْتِي: 1- غَائِطُ الْإِنْسَانِ وَبَوْلُهُ: أَمَّا الْغَائِطُ فَلِحَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا وَطِئَ أَحَدُكُمْ بِنَعْلِهِ الْأَذَى فَإِنَّ التُّرَابَ لَهُ طَهُورٌ». (رواه أبو داود والحاكم والبيهقي) وحديث أبي سعيد رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقْلِبْ نَعْلَيْهِ وَلْيَنْظُرْ فِيهِمَا فَإِنْ رَأَى خَبَثًا فَلْيَمْسَحْهُ بِالْأَرْضِ ثُمَّ لِيَصِلْ فِيهِمَا». (أَخْرَجَهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالْحَاكِمُ وَابْنُ حِبَانَ).</p>	

The impurity is: “The filth [when attaches to the body], it makes it obligatory for a Muslim to get rid of it and wash whatever [filth] is attached to [his / her body] like blood or urine. Impurity may be physical or abstract as passed under the head “Purification”. The abstract filth is what came in [Allah’s] words, “Surely the [views of] polytheists are impure.” So it is apparent that the filth of the polytheists was virtual not physical. Physical filth has different types. The most important of these types are following:

**1. Urine or Stool of a Person:** Regarding the stool, in the Hadith of Abu Hurairah that Allah’s Apostle said, “When some filth [like urine or stool] is attached to the shoe of anyone of you, then the soil makes it pure.” (Abu Dawood, Hakim & Baihiqi reported it.) The Hadith of Abu Saeed that the Prophet said, “When anyone of you come to the mosque, he should turn his shoes to see [its sole]. If he finds some filth, he should rub it with the land then wear it.”

Explanation	Word	Explanation	Word	Explanation	Word
Shoe	نَعْلٍ	Types, plural of نوع	أَنْوَاعُ	It makes obligatory	أَوْجَبَ
Harmful, filth	الْأَذَى	Filth	الْقَذَارَةُ	Urine	الْبَوْلُ
Purity	طَهُورٌ	To become pure, to get rid of	أَنْ يَتَنَزَّهَ	Stool	الْغَائِطُ
He should turn	لِيَقْلِبَ	Blood coming out of vagina	الْعَذْرَةَ	Sleep	التَّوْمُ
He should wipe / rub	لِيَمْسَحَ	It is brought	وُرِدَ	The state of impurity after sexual intercourse	الْجَنَابَةُ
He should reach / wear	لِيَصِلَ	He presses to level	وَطِئَ	It hits	تُصِيبُ

## Lesson 4B: The Law of Physical Purification

- وأما البولُ فلحديث أبي هريرة وأنس رضي الله عنهما أن النبي صلى الله عليه وسلم أمر أن يُراقَ على بَوْلِ الأعرابي ذَنْوبٌ من ماء. وهو في الصَّحِيحَيْنِ....
- 2- لُعَابُ الْكَلْبِ: لَمَّا ثَبَتَ فِي الصَّحِيحَيْنِ وَغَيْرُهُمَا مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدَكُمْ فَلْيَغْسِلْهُ سَبْعًا." وما رواه مسلم وأحمد: "طَهُورُ إِنَاءٍ أَحَدِكُمْ إِذَا وَلَغَ فِيهِ الْكَلْبُ أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ أَوْ لَاهَنَ بِالتُّرَابِ."
- 3- دَمُ الْحَيْضِ: لحديث أسماء بنت أبي بكر رضي الله عنهما قالت: جَاءَتْ امْرَأَةً إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: "إِحْدَانَا يُصِيبُ نَوْبَهَا مِنْ دَمِ الْحَيْضِ كَيْفَ تَصْنَعُ؟" فَقَالَ: "تَحْتَهُ 1 ثُمَّ تَقْرُصُهُ 2 بِالْمَاءِ ثُمَّ تَنْضَحُهُ 3 ثُمَّ تَصَلِّي فِيهِ." (متفق عليه)
- 4- لَحْمُ الْخَنزِيرِ: لِقَوْلِهِ تَعَالَى: "قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُ رِجْسٌ." (الأنعام: 145) وَالرَّجْسُ: النِّجَسُ.

Regarding the urine, the Hadith of Abu Huraira & Anas that the Prophet ordered to pour water on the urine of the villager [who delivered urine in the Mosque in Prophet's presence]. It is reported in the two Saheeh [authentic books written by Bukhari & Muslim].

**2. The Saliva of a Dog:** As proved in the two Saheehs and other books from the Hadith of Abu Huraira that Allah's Prophet said, "When a dog drinks in a utensil of anyone of you, he should wash it seven times." According to the report of Muslim & Ahmed, "When a dog licks in utensils of anyone of you, the purification [should be achieved] by washing it seven times, first time with soil."

**3. The Blood of Menstruation:** As mentioned in the Hadith of Asma Bint Abu Bakr, she described that a woman came to the Prophet and said, "The blood of menstruation attaches to cloth worn by anyone of us, so what is opinion?" He replied, "Rub it with your fingers and nails by pouring water, then rub it again and then perform prayer in the same cloth." (Bukhari & Muslim agreed to report this Hadith)

**4. Flesh of a Pig:** As in His [Allah's] words, "Say, I do not find anything edible thing forbidden except that it is dead, or blood spilling over, or flesh of a pig, surely it is filthy." The word "Rijs" means impure or filthy.

(1) Tahuttau means subbing it with a stone or a stick having good fumes. (2) Taqrusahu means rubbing it with fingers and nails. (3) Tandahahu means pouring water over it.

(1) تَحْتَهُ: أَي تَحْكُهُ بِطَرَفِ حَجَرٍ أَوْ عُودٍ مِثْلًا. (2) تَقْرُصُهُ: أَي تَدْلِكُهُ بِأَطْرَافِ الْأَصَابِعِ وَالْأَظْفَارِ. (3) تَنْضَحُهُ: تَرَشُّهُ بِالْمَاءِ.

Explanation	Word	Explanation	Word	Explanation	Word
Meat	لَحْمٌ	She rubs	تَحْكُهُ	To spill over	أَنْ يُرَاقَ
Pig	الْخَنزِيرِ	Stick	عُودٍ	Half full bucket of water	ذَنْوبٌ
I do not find	لَا أَجِدُ	She rubs	تَقْرُصُ	Saliva	لُعَابٌ
Forbidden	مُحَرَّمًا	She rubs	تَدْلِكُهُ	Blood	دَمٌ
Eater, one who eats	طَاعِمٍ	Fingers	الْأَصَابِعِ	Menstruation	الْحَيْضِ
Dead body	مَيْتَةً	Nails	الْأَظْفَارِ	One of us	إِحْدَانَا
Shed, spilled over	مَسْفُوحًا	She spills over	تَنْضَحُ	She does	تَصْنَعُ
Filthy	رِجْسٌ	She spills over	تَرَشُّهُ	She rubs	تَحْتُ

## Lesson 4B: The Law of Physical Purification

5- بُولٌ وَ رَوْتٌ مَا لَا يُؤْكَلُ لَحْمُهُ: لحديث ابن مسعود رضي الله عنه قال: أتى النبي صلى الله عليه وسلم الغائط فامرني أن آتيه بثلاثة أحجار، فوجدت حجرتين، والتمست الثالثة فلم أجده، فآخذت روتة فأتيته بها، فأخذ الحجرتين وألقى الروتة وقال: "هذا رجس". رواه البخاري وابن ماجه وابن خزيمة وزاد في روايته: "إنها ركس، إنها روتة حمار".

**5. Urine & Dung of [Animals] whose Meat is not Eaten:** As mentioned in the Hadith of Ibn Mas'ud, he said: The Prophet went for discharging stool and asked me to bring him three stones. I found only two stones. I looked for the third one but did not find. I took a [dried piece of] dung and brought them to him. He took the two stones and threw the dung and said, "This is impure." Bukhari, Ibn Maja and Ibn Khuzaimah reported it and added in the narration, "Surely, this is pure." It was the dung of a donkey.

The Chapter on Laws about Water	بَابُ أَحْكَامِ الْمَيَّاهِ
<p>يَنْقَسِمُ الْمَاءُ إِلَى عِدَّةِ أَقْسَامٍ وَلِكُلِّ مِنْهَا حُكْمٌ يَخْصُهُ. أَوَّلًا: الْمَاءُ الطَّهْرُ: وَهُوَ الْمَاءُ الْبَاقِيُّ عَلَى خَلْقَتِهِ حَقِيقَةً أَوْ حُكْمًا. فَمِثَالُ الْمَاءِ الْبَاقِيِّ عَلَى خَلْقَتِهِ حَقِيقَةً: الْمَاءُ النَّازِلُ مِنَ السَّمَاءِ، كَالْأَمْطَارِ وَالْقَلَجِ. وَمِثَالُ الْمَاءِ الْبَاقِيِّ عَلَى خَلْقَتِهِ حُكْمًا: الْمَاءُ الْمُتَغَيَّرُ بِمَا يَشُقُّ صَوْتُ الْمَاءِ عَنْهُ كَالطَّحَالِبِ وَأَوْرَاقِ الشَّجَرِ. وَحُكْمُهُ: أَنَّهُ طَاهِرٌ فِي نَفْسِهِ مُطَهَّرٌ لَغَيْرِهِ يُسْتَعْمَلُ فِي الْعِبَادَاتِ كَالْوُضُوءِ وَالْغُسْلِ وَفِي الْعَادَاتِ كَالشَّرْبِ وَطَهْيِ الطَّعَامِ. قَالَ اللَّهُ تَعَالَى: "وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا." (الفرقان 25:48) وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَمَا سَبَلَ عَنِ الْبَحْرِ: "هُوَ الطَّهْرُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ."<sup>1</sup></p>	

Water can be divided into a number of types. For each of them, there are specific laws:

**1. Purifying Water:** It is the water which remains at its original form by reality or by legal decree. Example of the water at its original form is the water coming down from the sky e.g. rain or snow. Example of the water remaining at its original form by legal decree is the water whose properties are changed and the word "water" is not applicable to it e.g. water having moss or leaves of a tree. The law about it is that this type of water is pure in itself and can purify other things. It can be used for performing ablution or taking a bath religious worships. [It can also be used] in normal matters like drinking or cooking food. Allah, the Exalted said, "We brought pure water from the sky." When [the Prophet] was asked about the sea, he said: "It's water is pure and its dead animals are lawful [to eat]."

1. Five [compilers of Hadith i.e. Tirmidhi, Ibn Maja, Nisai, Abu Dawood & Ahmed Ibn Hanbal] reported it and Tirmidhi said, "This Hadith is authentic and I asked Muhammad Ibn Ismael Al-Bukhari [the biggest expert to check authenticity of Hadith] about it and he declared it authentic."

(1) رواه الخمسة وقال الترمذي: هذا الحديث صحيح وسألت محمد بن إسماعيل البخاري عنه فقال حديث صحيح

Explanation	Word	Explanation	Word	Explanation	Word
Snow	الثلج	Water	المياه	Animal dung	روت
Changed	المتغير	It is divided	ينقسم	It is eaten	يؤكل
It comes out	يشق	It is specific to it	يخصه	Stones, plural of حجر	أحجار
Moss, water vegetation	الطحالب	Remaining	الباقى	I looked for, I asked for	التمست
One that purifies something	مطهر	Its original form	خلقته	He threw	ألقى
It is used	يستخدم	By decree	حكما	Filth	رجس
Cooking	طهي	Coming down	النازل	Filth	ركس
		Water	الأمطار	Donkey	حمار

## Lesson 4B: The Law of Physical Purification

ثانياً: الماء الطاهر: وهو الماء الذي خالطه شيء طاهر مثل الصابون واللبن والدقيق وغيرها فغير من أوصافه كلها أو بعضها. وحكمه: أنه طهور ما دام حافظاً لإطلاق اسم الماء عليه، فإن خرج عن إطلاقه بحيث لا يتناول اسم الماء المطلق كان طاهراً في نفسه غير مطهر لغيره. ثالثاً: الماء النجس: وهو الماء الذي خالطته نجاسة فغلبت عليه وغيّرت أحد أوصافه الثلاثة: اللون، والطعم، والرائحة. وحكمه: أنه لا يجوز استعماله لا في العبادات ولا في العادات، والله أعلم.

**2. Pure Water:** It is the water in which some pure thing is mixed like soap, milk, flour etc. and its properties change wholly or partly. The laws about it are: It is purifying until the name “water” can be applied over it. If it came out of such application that the name “water” cannot be applied on it absolutely [e.g. it is called juice, milk etc.]. It is pure in itself but it cannot purify something else. **3. Filthy Water:** It is the water in which some filth mixed, then became dominated and changed one of its three properties i.e. color, taste and smell. The law about it is that it is neither allowed to use for [ablution etc for] worship or normal use. And Allah knows better.

### Purifying the Attached Filth

### تطهير ما أصابته النجاسة

1- تطهير البدن والثوب: إذا أصاب بدن الإنسان أو ثوبه نجاسة وجب غسلها بالماء حتى تزول عينها إن كانت مرئية، فإن بقي بعد الغسل أثر يصعب زواله فهو معفو عنه، وذلك لحديث أسماء المتقدم في دم الحيض. 2- تطهير الأرض: إذا أصابت الأرض نجاسة فإنما تطهر بصب الماء عليها لحديث أبي هريرة وأنس المتقدم في بول آدمي: “صبوا عليه ذنوباً من الماء.” وتطهر كذلك بالجفاف إن كانت النجاسة مائعة، فإن كان لها جرم (أي جسم) فإن الأرض لا تطهر إلا بزوال عين النجاسة عنها.

**1. Purifying Body or Cloths:** When filth is attached to the body or the cloth of a person, it is essential to wash it with water till it removes visibly, if it is visible. If its mark remains after washing and it is difficult to remove [that mark] then it is exempt. That is mentioned in the Hadith of Asma previously mentioned [in this text] about the blood of menstruation. **2. Purifying Land:** When filth is attached to land, it becomes pure by pouring water over it. As mentioned in the Hadith of Abu Huraira & Anas [mentioned] above about urine of a person, “Pour a bucket half-full of water.” It also becomes pure by drying, if the filth is liquid. If it is solid, then the land does not purify unless the filth is physically removed from it.

Explanation	Word	Explanation	Word	Explanation	Word
Removal	زوال	Color	اللون	It mixes	خالط
Exempt	معفو	Taste	الطعم	Soap	الصابون
Previously mentioned	المتقدم	Smell, odor	الرائحة	Flour	الدقيق
To spill over	صب	Purification	تطهير	It changed	غير
Being dry	الجفاف	It removes	تزول	Application	إطلاق
Liquid	مائعة	Visibly	عينها	It reaches, it becomes applicable	يتناول
Solid body	جرم	Visible	مرئية	It dominates	غلبت
Solid body	جسم	It is difficult	يصعب	It changed	غيرت

## Lesson 4B: The Law of Physical Purification

3- تطهير الثَّغْل: يَطْهَرُ الثَّغْلُ وَالْخُفُّ بِالذَّلِكَ فِي الْأَرْضِ، لحديث أبي سعيد أن النبي صلى الله عليه وسلم قال: "إِذَا جَاءَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقْلِبْ نَعْلَيْهِ وَلْيَنْظُرْ فِيهِمَا فَإِنْ رَأَى خَبثًا فَلْيَمْسَحْهُ بِالْأَرْضِ ثُمَّ لْيَصِلْ فِيهِمَا." أخرجه أحمد وأبو داود والحاكم وابن حبان. 4- تطهير الإناء: إِذَا أَصَابَتِ الْإِنَاءُ نَجَاسَةً فَإِنْ كَانَتْ لِعَابِ كَلْبٍ فَإِنَّهُ يُغْسَلُ سَبْعَ مَرَاتٍ إِحْدَاهُنَّ بِالتُّرَابِ لِلْحَدِيثِ الْمُتَقَدِّمِ فِي لِعَابِ الْكَلْبِ. وَإِذَا كَانَتْ النِّجَاسَةُ غَيْرَ لِعَابِ الْكَلْبِ فَإِنَّ الْإِنَاءَ يُغْسَلُ حَتَّى تَذْهَبَ عَيْنُ النِّجَاسَةِ أَوْ لَوْنُهَا أَوْ رِيحُهَا.

**3. Purification of Shoes:** Shoes and leather socks purify by rubbing on the land. As mentioned in the Hadith of Abu Sa'eed that the Prophet said, "When anyone of you come to the mosque, he should turn his shoes to see [its sole]. If he finds some filth, he should rub it with the land then wear it." Ahmed, Abu Dawood, Hakim and Ibn Habban reported it. **4. Purification of Utensils:** When filth is attached to utensils, if it is the saliva of a dog, it is washed seven times, once by soil as mentioned in the Hadith previously mentioned about the saliva of a dog. If the filth is other than the saliva of a dog, then the utensil should be washed till the filth itself, or its color or its smell is completely removed.

The Chapter of Ablution			بَابُ الْوُضُوءِ		
<p>الْوُضُوءُ: طَهَارَةٌ مَائِيَّةٌ تَتَعَلَّقُ بِالْأَعْضَاءِ الْمَذْكُورَةِ فِي قَوْلِهِ تَعَالَى: "يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ." (المائدة 5:6). حكمه: واجبٌ على من أَرَادَ الصلاةَ أو الطَّوَّافَ. دَلِيلُ الْوُجُوبِ: الْآيَةُ السَّابِقَةُ وَحَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا تُقْبَلُ صَلَاةٌ مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ." رواه الشيخان وأبو داود والترمذي وأحمد واللفظ للبخاري. وَلَفْظُ أَبِي دَاوُدَ: لَا تَتِمُّ صَلَاةٌ... ". وقد ائْتَفَقَ إجماعُ المُسلمين على مَشْرُوعِيَّةِ الْوُضُوءِ. فَصَارَ معلومًا مِنَ الدِّينِ بِالضَّرُورَةِ.</p>					
<p>Ablution is purification by water that relates to the body organs mentioned in Allah’s words, “O believers! When you stand for the prayer, wash your faces and your hands till elbows and wipe your heads [with wet hands] and [wash] your feet till ankles.” The law about it is that it is essential for the person who wants to perform a prayer or to circumambulate [the Holy Ka’ba]. <b><u>The Argument for Obligation:</u></b> The verse mentioned previously and the Hadith of Abu Huraira that the Prophet said, “The prayer [of that person] is not acceptable who had a filth until he performs ablution.” Two big scholars [Bukhari &amp; Muslim], Abu Dawood, Tirmidhi and Ahmed reported it. The words belong to Bukhari. In words of Abu Dawood, “The prayer is not finished until ....” The consensus of Muslims occurred on the legitimacy of ablution. It became well-known necessity in the religion.</p>					
Explanation	Word	Explanation	Word	Explanation	Word
He performs ablution	يَتَوَضَّأُ	Heads, plural of رَأْسٌ	رُءُوسٍ	Leather socks	الْخُفَّ
Bukhari & Muslim	الشيخان	Feet, plural of رِجْلٌ	أَرْجُلَ	Rubbing	الذَّلِكَ
It does not complete	لَا تَتِمُّ	Ankles, plural of كَعْبٌ	الْكَعْبَيْنِ	Smell, odor, aroma	رِيحٌ
It occurred / happened	اِنْعَقَدَ	Essential, mandatory	وَاجِبٌ	Related to water	مَائِيَّةٌ
Consensus	إِجْمَاعٌ	He intends	أَرَادَ	It relates	تَتَعَلَّقُ
Religious legitimacy	مَشْرُوعِيَّةٌ	Reason, logic	دَلِيلٌ	Body organs	الْأَعْضَاءُ
It became	صَارَ	It is not accepted	لَا تُقْبَلُ	You stand	قُمْتُمْ
Essentiality, necessity	الضَّرُورَةُ	He became impure	أَحْدَثَ	Elbows, plural of مِرْفَقٌ	الْمَرَافِقِ

## Lesson 4B: The Law of Physical Purification

فُرُوضُ الْوُضُوءِ: للوضوء فروضٌ إذا نَقَصَ منها فَرُضٌ فَإِنَّ الْوُضُوءَ يَكُونُ نَاقِصًا وَلَا يُعْتَدُ بِهِ شَرْعًا، وَهَذِهِ الْفُرُوضُ هِيَ:

1- غَسْلُ الْوَجْهِ، وَمِنْ الْوَجْهِ الْفَمُ وَالْأَنْفُ، فَالْمُضْمَضَمَةُ وَالِاسْتِنْشَاقُ وَالِاسْتِنْشَارُ وَاجِبَةٌ عَلَى الرَّاجِحِ [وَقِيلَ مُسْتَحَبَّةٌ]. وَخَدُّ الْوَجْهِ مِنْ مَنَابِتِ الشَّعْرِ إِلَى أَسْفَلِ اللَّحْيَيْنِ طُولًا، وَعَنِ الْأُذُنِ إِلَى الْأُذُنِ عَرْضًا. 2- غَسْلُ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ: وَيَدْخُلُ الْمِرْفَقَانِ فِي الْمَغْسُولِ. 3- مَسْحُ الرَّأْسِ، وَمِنْهُ الْأُذُنَانِ، فَمَسْحُهُمَا وَاجِبٌ عَلَى الرَّاجِحِ [وَقِيلَ مُسْتَحَبٌ] لِحَدِيثِ: "الْأُذُنَانِ مِنَ الرَّأْسِ". رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ. 4- غَسْلُ الرَّجْلَيْنِ إِلَى الْكَعْبَيْنِ: وَيَدْخُلُ الْكَعْبَانِ فِي الْمَغْسُولِ. 5- التَّرْتِيبُ: وَهُوَ أَنْ يَغْسَلَ الْوَجْهَ ثُمَّ الْيَدَيْنِ ثُمَّ يَمْسَحَ بِالرَّأْسِ ثُمَّ يَغْسَلَ الرَّجْلَيْنِ كَمَا جَاءَ فِي الْآيَةِ. 6- الْمُوَالَاةُ: وَهِيَ أَلَّا يُؤَخَّرَ غَسْلُ عُضْوٍ حَتَّى يَجِفَّ الَّذِي قَبْلَهُ.

Essential parts of Ablution: For Ablution, there are certain essential parts, if anyone of them is missing, the Ablution will be incomplete. Trespassing it is not allowed in the Shari'ah [Islamic law]. These essential parts include:

**1. Washing the face.** The face includes mouth and nose. According to the preferred point of view, gargling and taking water into the nose is essential. [Another view is that it is preferable but not essential]. The limit of the face in length is from the root of hair [at forehead] to the lower part of beard<sup>1</sup> [i.e. chin]. In width, it is from one ear to the other ear. **2. Washing the Both Hands till Elbows:** The elbows are included in washable organs. **3. Wiping over the Head:** It includes the ears. Wiping both of them is obligatory according to the preferred point of view. [Another view is that it is preferable but not essential]. As in Hadith, "The ears are a part of head." Ahmed and Abu Dawood reported it. **4. Washing Feet till Ankles:** The ankles are included in the washable organs. **5. The Sequence:** It is that the face should be washed first, then the hands, then the head should be wiped and then the feet should be washed as mentioned in the verse.<sup>2</sup> **6. Not Delaying the Washing:** It means that the washing of an organ should not be delayed that the previous organ becomes dry.

(1) Lower part of the both sides of beard means the bone of the lower part of face i.e. the chin. (2) On first four, there is consensus of scholars while No. 5 and 6 are disputed. According to other view, they are preferred but not obligatory.

(1) اللَّحْيَانِ الْمَقْصُودُ بِهِمَا عَظْمُ الْفَكِّ الْأَسْفَلِ. (2) إِجْمَاعُ الْعُلَمَاءِ عَلَى فُرُوضِ الْأَرْبَعَةِ الْأُولَى وَ اخْتِلَافُهُمْ عَلَى رَقْمِ 5, 6. قِيلَ هُمْ مُسْتَحَبٌّ

Explanation	Word	Explanation	Word	Explanation	Word
At the length	طُولًا	Inhaling water in nose	الاستنشاق	Obligatory parts	فُرُوضُ
Ear	الْأُذُنِ	Inhaling water in nose	الاستنشار	It decreased	نَقَصَ
At the width	عَرْضًا	Preferred	الرَّاجِحِ	Incomplete	نَاقِصًا
Washed	الْمَغْسُولِ	Preferred but not obligatory	مُسْتَحَبٌّ	It is not trespassed	لَا يُعْتَدُ
Not delaying washing organs	الْمُوَالَاةِ	Root	مَنَابِتِ	Mouth	الْفَمُ
Bone	عَظْمُ	Lower	أَسْفَلَ	Nose	الْأَنْفُ
Part	الْفَكِّ	Two sides of beard	اللَّحْيَيْنِ	Gargling	الْمُضْمَضَمَةُ



## Lesson 4B: The Law of Physical Purification

فَأَمَّا دَلِيلُ الْفُرُوضِ الْأَرْبَعَةِ الْأُولَى، فَالآيَةُ الْمُتَقَدِّمَةُ وَهِيَ آيَةُ الْمَائِدَةِ: "يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ". وَأَمَّا دَلِيلُ التَّرْتِيبِ، فَلِأَنَّ الْآيَةَ ذَكَرَتْ الْأَعْضَاءَ مُرْتَبَةً.<sup>1</sup> ثُمَّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يُثَبِّتْ عَنْهُ وَلَا مَرَّةً وَاحِدَةً أَنَّهُ خَالَفَ هَذَا التَّرْتِيبَ، وَفَعَلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيَّانٌ لِلْوَجِبِ الْوَارِدِ فِي الْآيَةِ إِذْ لَمْ يَرِدْ فِيهَا إِلَّا الْوَاجِبُ. وَلِغُمُومِ قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِبْدَأْ بِمَا بَدَأَ اللَّهُ بِهِ." رَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ. وَأَمَّا دَلِيلُ الْمُوَالَاةِ: فَمَا رَوَى عُمَرُ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا تَوَضَّأَ فَتَرَكَ مَوْضِعَ ظُفْرِ مَنْ قَدَمِهِ فَأَبْصَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "ارْجِعْ فَاحْسِنْ وَضُوءَكَ." فَرَجَعَ فَتَوَضَّأَ ثُمَّ صَلَّى. (رواه مسلم)، وفي لفظ: "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يُصَلِّي وَفِي رِجْلِهِ لَمْعَةٌ قَدَرُ الدَّرْهَمِ لَمْ يُصْبِحْهَا الْمَاءُ فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعِيدَ الْوُضُوءَ وَالصَّلَاةَ." (رواه أبو داود).

Regarding the first four, the argument for that they are obligatory is the verse previously mentioned. It is the verse of Surat ul Maida, "O believers! When you stand for the prayer, wash your faces and your hands till elbows and wipe your heads [with wet hands] and [wash] your feet till ankles." The argument for the sequence is that the organs are described in the verse in a sequence.<sup>1</sup> Then that it is not proved about the Prophet even a single time that he violated this sequence. His action describes that it is obligatory as mentioned in the verse because he did not use to violate some rule that was obligatory. [It is also proved from his] general saying, "Start with what Allah has started." Muslim reported it on behalf of Jabir. The argument for not delaying washing of an organ is the Hadith reported by U'mar that a man performed ablution and he left the place of nails in his foot. The Prophet saw and said, "Return and perform your ablution in a nice way." So he returned, performed ablution [again] and then prayed. (Reported by Muslim) In [other] words, "The Prophet saw a man performing prayer and a place equivalent to a silver coin was not washed by water, so the Prophet instructed to re-perform the ablution and the prayer. (Abu Dawood reported it).

(1) وإن كانت الآية وَرَدَتْ فِيهَا عَطْفُ الْأَعْضَاءِ بِالْوَاوِ وَمَعْلُومٌ أَنَّ الْوَاوَ لِمُجَرَّدِ الْعَطْفِ لَا تُفِيدُ تَرْتِيبًا، إِلَّا أَنَّ فِي الْآيَةِ قَرِينَةً تَدُلُّ عَلَى التَّرْتِيبِ وَهِيَ إِدْخَالُ الْمَجْرُورِ بَيْنَ الْمَنْصُوبَاتِ (الْمَمْسُوحُ وَهُوَ الرَّأْسُ بَيْنَ الْمَعْسُولَاتِ وَهِيَ بَقِيَّةُ الْأَعْضَاءِ) وَفِي اللُّغَةِ الْعَرَبِيَّةِ لَا يُفَصِّلُ النَّظِيرُ عَنْ نَظِيرِهِ إِلَّا لِعِلَّةٍ.

(1) In this verse, the conjunction و is used and it is known that it only to describe different things together. It does not necessarily describe the sequence. But in the verse, there is an indication that points towards the sequence. That is entering a "Majroor" between "Mansubat" (i.e. wiped head which is described between the washable organs.) In Arabic language, something similar to someone is not described at a distance except some reason. [Since, washable organs i.e. hands and feet are described at a distance and wiping over head is between both of them, therefore, it indicates that the sequence is essential.]

Explanation	Word	Explanation	Word	Explanation	Word
It did not reach	لَمْ يُصِبْهَا	He performed ablution	تَوَضَّأَ	With a sequence	مُرْتَبَةً
To perform again	أَنْ يُعِيدَ	He left	تَرَكَ	It is not proved	لَمْ يُثَبِّتْ
Mere conjunction	عَطْفٌ مُجَرَّدٌ	Place	مَوْضِعٌ	One doing against	خَالَفَ
It does not give benefit	لَا تُفِيدُ	Nails	ظُفْرٌ	Explanation	بَيَّانٌ
Indicator that indicates	قَرِينَةٌ تَدُلُّ	Foot	قَدَمٌ	Coming	الْوَارِدِ
Entering	إِدْخَالٌ	He looked at	أَبْصَرَ	He did not reject	لَمْ يَرِدْ
It is not placed at a distance	لَا يُفَصِّلُ	Do it in a good manner	فَاحْسِنَ	Generally	عُمُومٌ
Example	النَّظِيرُ	Dry space	لَمْعَةٌ	Start	إِبْدَأْ
Reason	عِلَّةٌ	Equivalent to	قَدَرٌ	He started	بَدَأَ



## Lesson 4B: The Law of Physical Purification

شُرُوطُ صَحَّةِ الْوُضُوءِ: لِيَكُونَ الْوُضُوءُ صَحِيحًا هُنَاكَ شُرُوطٌ لَا بُدَّ مِنْهَا وَهِيَ مُبَيَّنَّةٌ فِيمَا يَأْتِي: 1- الإسلام: إِذْ لَا تَصِحُّ عِبَادَةُ الْكَافِرِ، وَالْوُضُوءُ عِبَادَةٌ. 2- العقل: فَالْمَجْنُونُ لَيْسَ مُطَالِبًا بِالْعِبَادَةِ وَلَا تَصِحُّ عِبَادَتُهُ. 3- التَّمْيِيزُ: فَإِنْ غَيَّرَ الْمُتَمَيِّزُ لَا يُفَرِّقُ بَيْنَ الْعِبَادَةِ وَغَيْرِهَا. 4- وَجُودُ الْمَاءِ الطَّهَوْرِ: فَلَا يَصِحُّ الْوُضُوءُ بِمَاءٍ غَيْرِ طَهَوْرٍ كَمَا تَقَدَّمَ. 5- النِّيَّةُ: وَفِي شَرْطٍ لَصَحَّةِ كُلِّ عِبَادَةٍ، لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى...» مُتَّفَقٌ عَلَيْهِ مِنْ حَدِيثِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ. 6- انْقِطَاعُ مَا يُوجِبُ الْوُضُوءَ، مِنْ بَوْلٍ أَوْ غَائِطٍ أَوْ نَحْوِهِمَا. 7- إِزَالَةُ مَا يَمْنَعُ وَصُولَ الْمَاءِ إِلَى الْبَشَرَةِ؛ كَالْعَجِينِ وَالشُّحُومِ وَنَحْوِهَا. 8- الاسْتِجْنَاءُ أَوْ الاسْتِجْمَارُ. فَلَا يَصِحُّ الْوُضُوءُ مِمَّنْ بِهِ نَجَاسَةٌ فِي مَحَلِّ الْبَوْلِ أَوْ الْغَائِطِ.

**The Conditions of Correctness of Ablution:** There are certain conditions which are required for the ablution to be correct. They are clarified as follows: (1) **Islam** [the person performing ablution is a Muslim]: Worship of an unbeliever is not correct and ablution is a worship. (2) **Sound Mind:** Worship is not required from an insane person, so his worship is not correct. (3) **Differentiation:** A person [like a minor child] cannot differentiate between worship and other things. (4) **Availability of Purifying Water:** Ablution is not permissible with non-purifying water, as described above. (5) **Intention:** It is a condition for every worship to be correct as the Prophet's saying: "Surely the deeds are dependent on intentions. Every person will be rewarded for what he intends ...." It is agreed upon [to report by Bukhari & Muslim] reported by U'mar Ibn Al-Khattab. (6) **Finishing** whatever makes ablution essential e.g. urine, stool etc. (7) **Removing** whatever hinders the water to reach at the skin e.g. paste, animal fat etc. (8) **Removing filth** from the body by water or stones: The Ablution is not correct if filth is attached at penis or bowel.

### Preferred Practices of Ablution

### سُنَنُ الْوُضُوءِ

1- السَّوَالُ: لحديث أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لَوْ أَنَا أَشَقُّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ." رَوَاهُ الْجَمَاعَةُ، وَفِي رِوَايَةٍ لِأَحْمَدَ: "لَأَمْرَتُهُمْ بِالسَّوَاكِ مَعَ كُلِّ وَضُوءٍ." وَلِلْبُخَارِيِّ تَعْلِيْقًا: "لَأَمْرَتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ وَضُوءٍ."

(1) **Cleaning Teeth:** As reported in the Hadith of Abu Hurairah from the Prophet that he said, "Had it not difficult for my followers, I would have instructed them to clean teeth at the time of each prayer." A group reported it. In the report of Ahmed, [the words are] "I would have instructed them to clean teeth at the time of each Ablution." [In the words of] Bukhari with a broken chain of narrators, [it is also mentioned that] "I would have instructed them to clean teeth at the time of each Ablution."

Explanation	Word	Explanation	Word	Explanation	Word
Purifying organs with stones after urine etc.	الاسْتِجْمَارُ	It followed	تَقَدَّمَ	No escape, essential	لَا بُدَّ
Place	مَحَلٌّ	Cutting, finishing	انْقِطَاعُ	Clear	مُبَيَّنَةٌ
Preferred practices, plural of سُنَّةٌ	سُنَنُ	It makes mandatory	يُوجِبُ	Unbeliever, denier	الْكَافِرُ
Cleaning tooth usually by a fresh stick of a tree	السَّوَاكُ	Removal,	إِزَالَةُ	Insane, crazy	الْمَجْنُونُ
More or the most difficult	أَشَقُّ	Skin	الْبَشَرَةُ	From whom demand is made	مُطَالِبًا
My followers	أُمَّتِي	Paste	الْعَجِينُ	Differentiation	التَّمْيِيزُ
I instructed them	أَمَرْتُهُمْ	Fat, grease	الشُّحُومُ	Differentiator	الْمُمَيِّزُ
With broken chain of narrators	تَعْلِيْقًا	Washing organs after urine / shit	الاسْتِجْنَاءُ	He does not differentiate	لَا يُفَرِّقُ

## Lesson 4B: The Law of Physical Purification

2- التَّسْمِيَةُ فِي أَوَّلِهِ: لحديث أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا صلاة لمن لا وضوء له، ولا وضوء لمن لم يذكر اسم الله عليه." رواه أحمد وأبو داود وابن ماجه وهو حديث حسن. 3- غَسْلُ الْكَفَّيْنِ: يَغْسِلُ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ يَفْرَاغُ الْمَاءَ عَدْبَهُمَا مِنَ الْإِنَاءِ إِنْ كَانَ يَتَوَضَّأُ مِنْ إِنَاءٍ لِأَنَّ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ وَصَفَ وضوء النبي صلى الله عليه وسلم فقال: "دَعَا بِالْمَاءِ فَافْرَغَ عَلَى كَفَّيْهِ ثَلَاثَ مَرَّاتٍ فَعَسَلَهُمَا، ثُمَّ أَذْخَلَ يَدَهُ فِي الْإِنَاءِ..." مُتَّفَقٌ عَلَيْهِ. 4- الْبَدَأُ بِالْمُضْمَضَةِ وَالِاسْتِنْشَاقِ عِنْدَ غَسْلِ الْوَجْهِ وَالْمِبَالَةِ فِيهِمَا مَا لَمْ يَكُنْ صَائِمًا. لَمَّا جَاءَ فِي وَصْفِ وَضُوئِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَبَالَغْ فِي الْاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا." رواه الخمسة وصححه الترمذي. 5- تَخْلِيلُ اللَّحْيَةِ الْكَثِيفَةِ: لحديث عثمان رضي الله عنه أن النبي صلى الله عليه وسلم: "كَانَ يُخَلِّلُ لَحْيَتَهُ." قال الترمذي: هذا حديث حسن صحيح. وقال البخاري: هذا أصح حديث في الباب. 6- تَخْلِيلُ أَصَابِعِ الْيَدَيْنِ وَالرِّجْلَيْنِ: لحديث ابن عباس رضي الله عنهما أن النبي صلى الله عليه وسلم قال: "إِذَا تَوَضَّأْتَ فَخَلِّلْ أَصَابِعَ يَدَيْكَ وَرِجْلَيْكَ." رواه أحمد والترمذي وابن ماجه، وحديث المستورد ابن شداد رضي الله عنه قال: "رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَلِّلُ أَصَابِعَ رِجْلَيْهِ بَخْنَصَرِهِ." رواه الخمسة إلا أحمد. 7- التِّيَامُنُ: أي البدء باليمنى قبل اليسرى في اليدين والرجلين، وذلك لحديث عائشة رضي الله عنها: "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ التِّيَامُنُ فِي تَنْعُلِهِ وَتَرْجُلِهِ وَطُهُورِهِ وَفِي شَأْنِهِ كُلِّهِ." مُتَّفَقٌ عَلَيْهِ.

**(2) Saying Bismillah at the Beginning:** As in the Hadith of Abu Hurairah about the Prophet that he said, "There is no prayer for the person who did not perform the Ablution, and there is no Ablution for the person who did not mentioned Allah's name on it." Ahmed, Abu Dawood and Ibn Maja reported it and it is "Moderately Authentic" Hadith.

**(3) Washing Palms:** [The person performing the Ablution] should wash his palms thrice by pouring water on both of them from the utensil if he is performing the Ablution from a utensil [e.g. a bucket]. As Uthman described the state of the Ablution of the Prophet and said, "He called for water and poured in over his palms thrice and washed both of them. Then he entered his hand inside the utensil." Agreed upon [Hadith].

**(4) Gargling & Inhaling Water in Nose at start of Washing Face:** It should be done excessively if the person is fasting. As mentioned in the way of the Ablution of the Prophet and as he said, "Inhale water in nose up to the maximum point if you are not fasting." Five experts reported it and Tirmidhi declared it authentic.

**(5) Putting Wet Fingers into a heavy beard:** As mentioned in the Hadith of Uthman that the Prophet used to put his wet fingers into his beard. Tirmidhi said, "This Hadith of moderately authentic." Bukhari said that this is the most authentic Hadith on this topic. **(6) Putting Wet Fingers into the Fingers of Both Hands & Feet:** As mentioned in the Hadith of Ibn A'bbas that the Prophet said, "When you perform the Ablution, put wet fingers inside the fingers of your hands and feet [in order to make sure that these portions do not remain dry.]" Ahmed, Tirmidhi & Ibn Maja reported it. In the Hadith of Mastaurad Ibn Shaddad, [it is mentioned that] he said: "I saw that Allah's Apostle was putting his smallest finger inside the other fingers." Five experts reported it except Ahmed.

**(7) Starting from the Right Side:** Starting from the right side before the left while washing the hands and the feet. As mentioned in the Hadith of Ayesha that, "The Prophet liked to start from the right side while wearing or removing shoes, and while purifying and in all of his matters." Agreed upon.

Explanation	Word	Explanation	Word	Explanation	Word
Put your fingers into!	خَلَّلَ	Fasting	صَائِمًا	Saying بسم الله الرحمن الرحيم	التَّسْمِيَةُ
The smallest finger of hand	خِنْصَرٍ	Put fingers in something	تَخْلِيلُ	Two palms	الْكَفَّيْنِ
Starting from the right side	التِّيَامُنُ	Heavy	الْكثِيفَةُ	Emptying	إِفْرَاغٌ
Right	الْيُمْنَى	He puts his fingers into	يُخَلِّلُ	Starting	الْبَدَأُ
Left	الْيُسْرَى	The most authentic	أَصْحَحُ	Exaggeration, doing excessively	الْمُبَالَغَةُ

## Lesson 4B: The Law of Physical Purification

- 8- الغسلان الثانية والثالثة: الغسل مرة في الوضوء هو الفرض وما وَرَدَ في الغسلتين والثلاث فهو للاستحباب، وذلك لحديث عمرو بن شعيب عن أبيه عن جده رضي الله عنهم قال: جاء أعرابي إلى رسول الله صلى الله عليه وسلم يسأله عن الوضوء، فأراه ثلاثاً ثلاثاً، وقال: "هذا الوضوء فمن زاد على هذا فقد أساء وتعدى وظلم." رواه أحمد والنسائي وابن ماجه، وحديث عثمان رضي الله عنه: "أن النبي صلى الله عليه وسلم تَوَضَّأَ ثلاثاً ثلاثاً." رواه مسلم وأحمد.
- 9- الذِّكْرُ بعد الوضوء: لحديث عمر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما منكم من أحد يتوضأ فيسبغ الوضوء ثم يقول: أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله إلا فتحت له أبواب الجنة الثمانية، يدخل من أيها شاء." رواه مسلم وأحمد وأبو داود.
- 10- الاقتصاص في الماء: لحديث عبد الله بن عمرو رضي الله عنهما أن رسول الله صلى الله عليه وسلم مرَّ بسعد وهو يتوضأ فقال: "ما هذا السرف؟" فقال: "في الوضوء إسراف؟" قال: "نعم، وإن كنت على نهر جارٍ." رواه ابن ماجه، ويشهد له قوله صلى الله عليه وسلم: "هذا الوضوء فمن زاد على هذا فقد أساء وتعدى وظلم." وقد تقدّم ذكره قريباً.

**(8) Washing Second & Third Time:** Washing [the organs] once in the Ablution is obligatory. Regarding washing them twice and thrice is preferred but not obligatory. As mentioned in the Hadith of A'mr Ibn Shu'aib from his father and he reported on behalf of his grandfather that he said: A villager came to the Prophet and asked him about the Ablution. He showed him [washing] thrice and said, "This is the Ablution. Whoever did more than that, he did bad, crossed the limits and committed an offence." Ahmed, Nisai, and Ibn Maja reported it. In the Hadiht of U'thman, "The Prophet used to perform the Ablution thrice." Muslim & Ahmed reported it.

**(9) Mentioning Allah's Name after the Ablution:** As in the Hadith of U'mar, he said that the Prophet said, "When anyone of you performs the Ablution and completes it and says, 'I witness that there is no deity except Allah, the One, there is no associate to Him. I witness that Muhammad is His slave and His prophet.' The eight gates of the Paradise are opened from him. He can enter from whatever gate he want." Muslim, Ahmed and Abu Dawood reported it.

**(10) Being Moderate in Spending Water:** As mentioned in the Hadith of A'bduallah Ibn A'mr that the Prophet passed by Sa'ad while he was performing the Ablution and said, "What is this overspending?" He asked, "Is there any overspending in the Ablution as well?" He said, "Yes, even if you are at a flowing river." Ibn Maja reported it and adding another witness to his [the Prophet's] saying: "This is the Ablution. Whoever did more than that, he did bad, crossed the limits and committed an offence." It is described above nearly.

**Do you know?** Islam is the Religion of Ease. If a person has worn socks, it may become a hassle for him to remove his / her shoes and socks several times to perform the Ablution. Therefore, the Prophet صلى الله عليه وآله وسلم allowed to perform the full Ablution before wearing the socks and then wipe over them subsequently.

Explanation	Word	Explanation	Word	Explanation	Word
Over-spending	إِسْرَافٌ	He completes	يُسَبِّغُ	Preferred	اسْتِحْبَابٌ
Canal, river	نَهْرٌ	Being moderate in spending	الْاِقْتِصَادُ	He did bad	أَسَاءَ
Flowing	جَارٍ	He passed	مَرَّ	He trespassed his limits	تَعَدَّى
		Over-spending	السَّرْفُ	He offended	ظَلَمَ

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Wiping Over the Socks	المَسْحُ عَلَى الْخُفَّيْنِ
<p>1 – دَلِيلُ مَشْرُوعِيَّتِهِ: مَا رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ عَنْ هَمَّامِ النَّخَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: "بَالَ جَرِيرٌ بْنُ عَبْدِ اللَّهِ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ، فَقِيلَ: "تَفْعَلُ هَذَا وَقَدْ بُلْتَ؟" قَالَ: "نَعَمْ، رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَالَ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ." قَالَ إِبْرَاهِيمُ<sup>1</sup>: "فَكَانَ يُعْجِبُهُمْ هَذَا الْحَدِيثُ لِأَنَّ إِسْلَامَ جَرِيرٍ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ."</p> <p>2 – مَشْرُوعِيَّةُ الْمَسْحِ عَلَى الْجُورَبَيْنِ: قَدْ رُوِيَ عَنْ كَثِيرٍ مِنَ الصَّحَابَةِ. قَالَ أَبُو دَاوُدَ: "وَمَسَحَ عَلَى الْجُورَبَيْنِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَابْنُ مَسْعُودٍ وَ الْبَرَاءُ بْنُ عَازِبٍ ، وَأَنَسُ بْنُ مَالِكٍ وَأَبُو أَمَامَةَ وَسَهْلُ بْنُ سَعْدٍ ، وَعَمْرُو بْنُ حُرَيْثٍ، وَرُوِيَ ذَلِكَ عَنْ عُمَرَ بْنِ الْخَطَّابِ وَابْنِ عَبَّاسٍ وَرُوِيَ أَيْضًا عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَسَعْدِ بْنِ أَبِي وَقَّاصٍ وَأَبِي مَسْعُودٍ الْبَدْرِيِّ وَغَيْرِهِمْ.</p> <p>3 – شُرُوطُ الْمَسْحِ عَلَى الْخُفَّيْنِ وَمَا فِي مَعْنَاهُمَا: يُشْتَرَطُ لَجَوَازِ الْمَسْحِ أَنْ يُلْبَسَا عَلَى طَهَارَةٍ لِحَدِيثِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: "كَنتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فِي مَسِيرٍ فَافْرَغْتُ عَلَيْهِ مِنَ الْإِدْوَاةِ فَعَسَلَ وَجْهَهُ وَذِرَاعَيْهِ وَمَسَحَ بِرَأْسِهِ، ثُمَّ أَهْوَيْتُ لِأَنْزَعِ خُفَّيْهِ فَقَالَ: "دَعَهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ." فَمَسَحَ عَلَيْهِمَا. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَأَحْمَدُ.</p>	
<p><b>(1) The Argument of Its Legitimacy:</b> As reported by Bukhari and Muslim from Hammam Al-Nakh'ii and he said, Jarir Ibn A'b'dullah delivered urine, then he performed the Ablution and wiped over his socks. It was said, "You did it although you delivered urine!" He said, "Yes, I saw that Allah's Apostle delivered urine, then he performed the Ablution and wiped over his socks." Abraham said: "This Hadith amazed them because Jarir converted to Islam after the revelation of Surat ul Maida [in which the instructions about washing feet were revealed].</p> <p><b>(2) Legitimacy of Wiping over the Socks made by Cloth:</b> It is reported by a lot of Companions. Abu Dawood said, "Ali Ibn Abu Talib, Ibn Mas'ud, Bara Ibn A'azib, Anas Ibn Malik, Abu Umamah, Sahl Ibn Sa'ad, A'mr Ibn Huraith used to wipe over the socks made by cloth. It is reported also about U'mar Ibn Al-Khattab and Ibn A'b'bas. It is also reported about A'b'dullah Ibn U'mar, Sa'ad Ibn Abu Waqas, Abu Mas'ud Al-Badri and others.</p> <p><b>(3) Conditions for Wiping over Socks and what is its meaning:</b> A condition is attached for the legitimacy of wiping over the socks that they are worn while [the person] is in pure form. As in the Hadith of Mughira Ibn Su'ba, he said: I was with the Prophet at night time in a travel. I removed the luggage from his body [because he was going to perform the Ablution]. He washed his face and hands and wiped over his head. Then I bent down to remove his socks, he said, "Leave both of them because I entered into both of them while I was purified." So he wiped over them. Bukhari, Muslim &amp; Ahmed reported it.</p>	
(1) Abraham: He is Ibn Yazeed Al-Nakh'ii, [a great jurist] among the religious leaders of the generation who got the religion directly from the Companions of the Prophet.	(1) إبراهيم: هو ابن يزيد النخعي من أئمة التابعين

Explanation	Word	Explanation	Word	Explanation	Word
I bent down	أَهْوَيْتَ	Conditions are imposed	يُشْتَرَطُ	He delivered urine	بَالَ
I remove	أَنْزَعَ	To wear both of them	أَنْ يُلْبَسَا	You delivered urine	بُلْتَ
Leave both of them	دَعَهُمَا	Travel, walk	مَسِيرٍ	It amazes	يُعْجِبُ
Leaders, plural of إمام	أئمة	Utensil of water	الْإِدْوَاةِ	A pair of socks (other than those of leather)	الْجُورَبَيْنِ
Followers, the generation who learnt from Prophet's companions	التابعين	His both arms	ذِرَاعَيْهِ	A pair of leather socks	الْخُفَّيْنِ

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### نَوَاقِضُ الْوُضُوءِ

لِلوُضُوءِ نَوَاقِضٌ تُبْطِلُهُ وَتُخْرِجُهُ عَنِ إِفَادَةِ الْمَقْصُودِ مِنْهُ وَهِيَ: 1 - كُلُّ مَا خَرَجَ مِنَ السَّبِيلَيْنِ: سَوَاءٌ أَمَّا كَانَ بَوْلًا أَمْ غَائِطًا أَمْ رِيحًا أَمْ مَنِيًّا أَمْ مَذْيًا أَمْ وَدْيًا أَمْ غَيْرَ ذَلِكَ. وَكَذَلِكَ إِذَا خَرَجَ الْبَوْلُ أَوْ الْغَائِطُ مِنْ غَيْرِ السَّبِيلَيْنِ كَالْجَرَحِ. لِقَوْلِهِ تَعَالَى: «أَوْ جَاءَ أَحَدُكُمْ مِنَ الْغَائِطِ...» (المائدة: 6). وَلِحَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُقْبَلُ اللَّهُ صَلَاةُ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ». فَقَالَ رَجُلٌ مِنْ حَضْرَمَوْتِ: «مَا الْحَدَثُ يَا أَبَا هُرَيْرَةَ؟» قَالَ: «فُسَاءٌ أَوْ ضُرَاطٌ». مُتَّفَقٌ عَلَيْهِ. 2 - زَوَالُ الْعَقْلِ أَوْ تَغْطِيَتُهُ بِسُكْرِ أَوْ إغمَاءٍ أَوْ نَوْمٍ أَوْ جُنُونٍ أَوْ دَوَاءٍ: لِحَدِيثِ صَفْوَانَ بْنِ عَسَّالٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا إِذَا كُنَّا سَفَرًا أَلَّا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ إِلَّا مِنْ جَنَابَةٍ، لَكِنَّا مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ». رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَصَحَّحَهُ. فَإِنْ كَانَ النَّوْمُ يَسِيرًا أَوْ كَانَ مُمَكِّنًا مَقْعَدَتَهُ مِنَ الْأَرْضِ يَنْتَظِرُ الصَّلَاةَ. فَإِنَّهُ لَا يَنْتَقِضُ وَضُوؤُهُ، وَذَلِكَ لِحَدِيثِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْتَظِرُونَ الْعِشَاءَ الْآخِرَةَ حَتَّى تَحْفُقَ رُؤُوسُهُمْ ثُمَّ يُصَلُّونَ وَلَا يَتَوَضَّوْنَ». رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ وَأَبُو دَاوُدَ، وَلَفْظُ التِّرْمِذِيِّ: «لَقَدْ رَأَيْتُ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوقِظُونَ لِلصَّلَاةِ حَتَّى إِنِّي لَأَسْمَعُ لِأَحَدِهِمْ غَطِيطًا، ثُمَّ يَقُومُونَ فَيُصَلُّونَ وَلَا يَتَوَضَّوْنَ».

There are certain things which cancel the Ablution and takes a person out of the desired benefit [of performing the Ablution i.e. performing prayer]. The are:

**(1) Whatever coming out of two ways** [i.e. penis or vagina / bowel]: It does no make any difference that it is urine, or stool, or air, or semen, or other juices coming out of these organs [the Ablution will become void in all of these cases]. Similarly, if urine or stool come out of a place other than these two ways like in case of a wound, [the Ablution will become void]. As Allah's saying, "If anyone of you has come after discharging urine / stool..." As mentioned in the Hadith of Abu Hurairah, he said that Allah's Prophet said, "Allah does not accept the prayer of anyone of you, if he has been suffered by an impurity unless he performs the Ablution." A man from Hadarmut [a town in Yemen] asked, "What is impurity? O Abu Hurairah!" He said, "Air coming out of bowel with sound or without sound." It is agreed upon.

**(2) Permanent Loss of Sanity or its Temporary Suspension** due to Intoxication, Unconsciousness, Sleep, Madness, or Use of Medicine: As mentioned in the Hadith of Safwan Ibn Assal, he said: "Allah's Apostle used to instruct us not to remove our socks three days and nights during the travel except in case of sexual intercourse. But in case of delivering stool, urine or sleep [it is allowed to wipe over socks]." Ahmed, Nisai, Tirmidhi reported it and declared it authentic. If the sleep is light [i.e. a slumber] and the ass is firmly positioned over the land while waiting for prayer, then the Ablution does not become void. As mentioned in the Hadith of Anas, he said: "The Companions of Allah's Apostle used to delay the Early Night Prayer till the time when their heads used to bow down [due to sleep]. Then they used to perform prayer without a new Ablution." Muslim, Tirmidhi & Abu Dawood reported it and in words reported by Tirmidhi: "I saw that the Companions of Allah's Prophet were awoken for prayer while I used to hear one of them snoring [i.e. but their sleep was light]. Then they used to stand for prayer without a new Ablution."

Explanation	Word	Explanation	Word	Explanation	Word
Light, easy	يَسِيرًا	Air coming out of bowel without sound	ضُرَاطٌ	The things that cancels	نَوَاقِضُ
Firmly positions	مُكَنَّأ	Temporary suspension	تَغْطِيَةٌ	It cancels	تُبْطِلُ
Ass	مَقْعَدَةٌ	Intoxication	سُكْرٌ	Desired benefit	إِفَادَةُ الْمَقْصُودِ
It cancels, it becomes void	يَنْتَقِضُ	Unconsciousness	إِغمَاءٌ	Two holes i.e. penis and bowel	السَّبِيلَيْنِ
It came down	تَحْفُقَ	Medicine	دَوَاءٌ	Juices secreted from a penis	مَنِيًّا مَذْيًا وَدْيًا
They were awoken	يُوقِظُونَ	Our leather socks	خِفَافَنَا	Wound	الْجَرَحَ
Snoring	غَطِيطًا	Their nights	لَيَالِيَهُنَّ	Air coming out of bowel with sound	فُسَاءٌ

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- 3 – مَسُّ الْفَرْجِ بِدُونِ حَائِلٍ: لِحَدِيثِ بُسْرَةَ بِنْتِ صَفْوَانَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ مَسَّ ذَكَرَهُ فَلَا يُصَلِّ حَتَّى يَتَوَضَّأَ." رَوَاهُ الْخُمْسَةُ وَصَحَّحَهُ التِّرْمِذِيُّ وَنَقَلَ عَنْ الْبُخَارِيِّ: أَنَّهُ أَصَحُّ الشَّيْءِ فِي هَذَا الْبَابِ، وَحَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ أَفْضَى بِيَدِهِ إِلَى ذَكَرِهِ لَيْسَ دُونَهُ سِتْرٌ فَقَدْ وَجَبَ الْوُضُوءُ." رَوَاهُ أَحْمَدُ، وَابْنُ حِبَّانَ فِي صَحِيحِهِ وَصَحَّحَهُ الْحَاكِمُ وَابْنُ عَبْدِ الْبَرِّ وَأَخْرَجَهُ الْبَيْهَقِيُّ.
- 4 – أَكَلُ لَحْمِ الْإِبِلِ: لِحَدِيثِ جَابِرِ بْنِ سَمُرَةَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَتَوَضَّأُ مِنْ لُحُومِ الْغَنَمِ؟" قَالَ: "إِنْ شَتَّ فَتَوَضَّأَ، وَإِنْ شَتَّ فَلَا تَتَوَضَّأُ." قَالَ: "أَتَوَضَّأُ مِنْ لُحُومِ الْإِبِلِ؟" قَالَ: "نَعَمْ تَوَضَّأُ مِنْ لُحُومِ الْإِبِلِ." قَالَ: "أَأَصَلِّي فِي مَرَابِضِ الْغَنَمِ؟" قَالَ: "نَعَمْ." قَالَ: "أَأَصَلِّي فِي مُبَارَكِ الْإِبِلِ؟" قَالَ: "لَا." رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

**(3) Touching the Sexual Organs without any Barrier:** As mentioned in the Hadith of Busrah Bint Safwan that the Prophet said: "Whoever touches his penis, he should not pray without a new Ablution." Five experts reported it and Tirmidhi declared it authentic and copied it from Bukhari that "It is the most authentic thing on this topic." And in Hadith of Abu Hurairah that the Prophet said: "Whoever touches his penis with his hand without any barrier [i.e. cloth], the Ablution became mandatory." Ahmed reported it and Ibn Habban also reported in his "Saheeh". Hakim and Ibn A'bdul Birr declared it authentic. Baihiqi also described it.

**(4) Eating Meat of Camel:** As in the Hadith of Jabir Ibn Sumrah that a man asked Allah's Apostle: "Is the Ablution required after eating meat of sheep?" He replied: "If you want, perform the Ablution, and if you want, don't perform the Ablution." He said, "Is the Ablution required after eating meat of a camel?" He replied: "Yes, perform the Ablution after eating meat of a camel." He asked, "Can I pray near the place of sheep?" He replied, "Yes." He asked, "Can I pray near the place of camel?" He replied, "No." [Because the camel can harm a person while praying]. Muslim & Ahmed reported it.

### Rule of the Day

The subject (one who performs a task) will always be in its subjective case **رفع** while the object (on whom the task was performed) will always be in its objective case **نصب**. For example, in the sentence **كَتَبَ زَيْدٌ رِسَالَةً** (Zaid wrote a letter). **زيد** is the subject, so it is in **رفع** case while **رسالة** is the object, so it is in **نصب** case.

### Face the Challenge!

Identify 10 words from your vocabulary related to the passive voice of Past Tense.

Explanation	Word	Explanation	Word	Explanation	Word
Camel	الْإِبِلَ	Penis	ذَكَرَ	Touching	مَسُّ
Sheep, goats	الْغَنَمِ	He took	أَفْضَى	Sexual organs	الْفَرْجِ
Place where sheep & goats are kept	مَرَابِضَ	A barrier usually cloth between something	سِتْرٌ	A barrier between something	حَائِلٍ
Place where camels are kept	مُبَارَكٍ	It became mandatory	وَجَبَ		



## Lesson 4B: The Law of Physical Purification

Doubt about Purification	الشك في الطهارة
<p>مَنْ تَيَقَّنَ الطَّهَارَةَ وَشَكَ فِي الْحَدَثِ حُكْمَ بَقَائِهِ عَلَى الطَّهَارَةِ، وَلَا عِبْرَةَ بِالشَّكِّ لِأَنَّ الطَّهَارَةَ هِيَ الْمُتَيَقَّنَةُ وَلَا يُنْقَلُ عَنْهَا إِلَّا بِبَيِّنٍ. مَنْ تَيَقَّنَ الْحَدَثَ وَشَكَ فِي الطَّهَارَةِ بَيَّنَّ عَلَى الْيَقِينِ وَهُوَ الْحَدَثُ، وَلَا عِبْرَةَ بِالشَّكِّ لِأَنَّ الْحَدَثَ هُوَ الْمُتَيَقَّنُ وَلَا يُنْقَلُ عَنْهُ إِلَّا بِبَيِّنٍ.</p> <p>وَذَلِكَ لِحَدِيثِ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ قَالَ: شَكِيَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الرَّجُلُ يُخَيِّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ». فَقَالَ: «لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا». رَوَاهُ الْجَمَاعَةُ إِلَّا التِّرْمِذِي.</p> <p>وَحَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا فَاشْتَكَلَ عَلَيْهِ أَخْرَجَ مِنْهُ شَيْءٌ أَمْ لَا، فَلَا يَخْرُجُ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا». رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ.</p>	

If a person was sure about purification and a doubt developed about impurity, the purification will remain valid. There is no significance of the doubt because the purity was confirmed and it will not move away without confirmation. If a person was sure about impurity and doubtful about the purification, then it is impurity. There is no significance of the doubt because the impurity was confirmed and it will not move away without confirmation.

That is in the Hadith of A'bbad Ibn Tameem reported on behalf of his uncle, he said: A doubt was brought to the Prophet: "A man thinks during the prayer that some impurity is found [e.g. air came out of his bowel]." He said: "Don't leave [the prayer to re-perform the Ablution] unless you listen the sound or smell the fume." The group [of Hadith experts] reported it except Tirmidhi.

Another Hadith is reported by Abu Hurairah from the Prophet: "When anyone of you finds something [air] in his stomach and he is doubtful about it whether it came out or not, he should not go out of the Mosque [to re-perform the Ablution] unless he listens the sound or smells the fume." Muslim, Abu Dawood and Tirmidhi reported it.

### Worth Reading

Why people have two faces? What is the impact of dual personality on the reputation? Read the details in:

<http://www.mubashirnazir.org/PD/English/PE02-0016-Twofaces.htm>

### Face the Challenge!

Identify 20 words from your vocabulary related to the active voice of مضارع فعل.

Explanation	Word	Explanation	Word	Explanation	Word
He thinks, he imagines	يُخَيِّلُ	A sure thing	الْمُتَيَقَّنَةُ	He is sure	تَيَقَّنَ
He will leave	يَنْصَرِفُ	It will not be moved	لَا يُنْقَلُ	He is doubtful	شَكَ
Inside part of belly, stomach	بَطْنٌ	It will not be moved	لَا يُنْقَلُ	Remaining, sustaining	بَقَائٍ
He became doubtful	أَشْكَلَ	A doubt was brought	شَكِيَ	Significance, lesson	عِبْرَةٌ



## Lesson 5A: The Present & Future Tense: Active Voice فعل مضارع معلوم

### The Result (1)

Compare the result. Each line carried two marks. If your score is below 80%, repeat the test.

فعل Verb	فعل Verb	صيغة Person
He listens / He will listen	يَسْمَعُ	واحد مذكر غائب
Both of them listen / Both of them will listen (male)	يَسْمَعَانِ	ثنائية مذكر غائب
They listen / They will listen (male)	يَسْمَعُونَ	جمع مذكر غائب
She listens / She will listen	تَسْمَعُ	واحد مؤنث غائب
Both of them listen / Both of them will listen (female)	تَسْمَعَانِ	ثنائية مؤنث غائب
They listen / They will listen (female)	يَسْمَعْنَ	جمع مؤنث غائب
You listen / You will listen (male)	تَسْمَعُ	واحد مذكر حاضر
Both of you listen / Both of you will listen (male)	تَسْمَعَانِ	ثنائية مذكر حاضر
You all listen / You all will listen (male)	تَسْمَعُونَ	جمع مذكر حاضر
You listen / You will listen (female)	تَسْمَعِينَ	واحد مؤنث حاضر
Both of you listen / Both of you will listen (female)	تَسْمَعَانِ	ثنائية مؤنث حاضر
You all listen / You all will listen (female)	تَسْمَعْنَ	جمع مؤنث حاضر
I listen / I shall listen	أَسْمَعُ	واحد متكلم
We listen / We shall listen	نَسْمَعُ	جمع متكلم

## Lesson 5A: The Present & Future Tense: Active Voice فعل مضارع معلوم

فعل Verb		فعل Verb		صيغة Person
He becomes happy / He will become happy	يَفْرَحُ	He comes near / He will come near	يَقْرُبُ	واحد مذكر غائب
Both of them become happy / Both of them will become happy (male)	يَفْرَحَانِ	Both of them come near / Both of them will come near (male)	يَقْرُبَانِ	تشية مذكر غائب
They become happy / They will become happy (male)	يَفْرَحُونَ	They come near / They will come near (male)	يَقْرُبُونَ	جمع مذكر غائب
She becomes happy / She will become happy	تَفْرَحُ	She comes nears / She will come near	تَقْرُبُ	واحد مؤنث غائب
Both of them become happy / Both of them will become happy (female)	تَفْرَحَانِ	Both of them come near / Both of them will come near (female)	تَقْرُبَانِ	تشية مؤنث غائب
They become happy / They will become happy (female)	يَفْرَحْنَ	They come near / They will come near (female)	يَقْرُبْنَ	جمع مؤنث غائب
You become happy / You will become happy (male)	تَفْرَحُ	You come near / You will come near (male)	تَقْرُبُ	واحد مذكر حاضر
Both of you become happy / Both of you will become happy (male)	تَفْرَحَانِ	Both of you come near / Both of you will come near (male)	تَقْرُبَانِ	تشية مذكر حاضر
You all become happy / You all will become happy (male)	تَفْرَحُونَ	You all come near / You all will come near (male)	تَقْرُبُونَ	جمع مذكر حاضر
You become happy / You will become happy (female)	تَفْرَحِينَ	You come near / You will come near (female)	تَقْرُبِينَ	واحد مؤنث حاضر
Both of you become happy / Both of you will become happy (female)	تَفْرَحَانِ	Both of you come near / Both of you will come near (female)	تَقْرُبَانِ	تشية مؤنث حاضر
You all become happy / You all will become happy (female)	تَفْرَحْنَ	You all come near / You all will come near (female)	تَقْرُبْنَ	جمع مؤنث حاضر
I become happy / I shall become happy	أَفْرَحُ	I come near / I shall come near	أَقْرُبُ	واحد متكلم
We become happy / We shall become happy	نَفْرَحُ	We come near / We shall come near	نَقْرُبُ	جمع متكلم

## Lesson 5A: The Present & Future Tense: Active Voice فعل مضارع معلوم

### The Result (2)

Compare the result. Each line carried two marks. If your score is below 80%, repeat the test.

English	عربي
Those who believe in the unseen (truth) and establish the prayer and spend out of what <u>We provided</u> to them.	الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
There must be a group amongst you who <u>call</u> towards the piety and <u>they advise</u> for good deeds and <u>forbid</u> from bad deeds.	وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
<u>He leaves them</u> in their trespass, so <u>they wander about</u> .	يَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ
And remember when <u>We said</u> to the angels, "Prostrate before Adam." So <u>they prostrated</u> except Ibless.	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
And remember when We delivered you from the people of Pharaoh, <u>they imposed on you</u> to the worst torture.	وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ
Then <u>We forgave</u> you after that, so that <u>you become thankful</u> .	ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ
And Allah intends to <u>accept your repentance</u> .	وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ
Do <u>they wait</u> for Allah to come down to them in the shadow of clouds?	هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ
<u>They ask you</u> , "What they should spend?"	يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ
And whatever you spend in charity from your wealth or whatever <u>you make a vow</u> , Allah <u>knows</u> <u>it</u> .	وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ
And nobody <u>knows</u> its meaning except Allah.	وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

**Worth Reading!** In the Land of the Quran & the Bible. At travel story to the sites related to God's prophets. The writing is in Urdu.

<http://www.mubashirnazir.org/ER/L0014-00-Safarnama.htm>

## Lesson 5A: The Present & Future Tense: Active Voice فعل مضارع معلوم

English	عربي
This is for that person from you who <u>fear</u> about that trouble.	ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ
Those <u>who say</u> , "O our Lord! Surely we believe, so forgive our sins."	الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا
Say, "O Allah! You are the Master of all the kingship, You give the kingdom to whom <u>You want</u> and <u>You take away</u> the kingdom from whom <u>You want</u> ."	قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ
And You bring out the living from the dead and <u>You provide</u> to whom <u>You want</u> without any measurement.	وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ
Surely, Allah <u>knows</u> what <u>you do</u> .	إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ
Do you believe in some part of the Holy Book and <u>you reject</u> some part of it. So what is the reward for that person from you who <u>does</u> that <u>except</u> disgrace in this world?	أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا
And remember when <u>you said</u> , "O Moses! We will definitely never believe you unless <u>we see</u> Allah with our own eyes." So a thunderbolt <u>caught you</u> while <u>you were observing</u> .	وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ
Allah <u>does</u> what <u>He wants</u> .	يَفْعَلُ اللَّهُ مَا يَشَاءُ
And remember when <u>you said</u> , "O Moses! <u>We will</u> definitely not <u>endure on</u> one type of food.	وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ

### Rule of the Day

The second source letter (ع كلمة) may carry either a fathah, or a kasrah or a dhamma. It all depends on how the native people speak. يَفْتَحُ will always be with a fathah, يَضْرِبُ will always be with a kasrah and يَنْصُرُ will always be with a dhamma. Same is the case with other words. It is mentioned in the dictionary that the ع كلمة will carry which movement.

## Lesson 5A: The Present & Future Tense: Active Voice فعل مضارع معلوم

English	عربي
<i>They said</i> , “O Shuaib! Does your prayer <u>instructs</u> <u>you</u> that <u>we leave</u> what our ancestors <u>worship</u> or what <u>we do</u> with our wealth as <u>we want</u> ?”	قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ تَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ
Verily, Allah <u>will raise</u> those in graves.	أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ
Those who <u>reject</u> Allah’s verses and <u>kill</u> the prophets without any justification and <u>kill</u> those persons from people who <u>advise</u> justice, so give them the warning of a painful punishment.	إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ
You are the best group raised for the humanity, <u>advise</u> towards the right and <u>forbid</u> evil and you believe in Allah.	كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ
Verily Allah is watching what <u>you do</u> .	إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ
<u>We worship</u> You only and we seek help from your only.	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
O our Lord! Do not let our hearts deviated (from the right path) after <u>You guided us</u> .	رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
In the same way, Allah <u>does</u> what <u>He wants</u> .	كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ
How Allah <u>guides</u> a group who <u>rejected (the faith)</u> after believing (in it).	كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ
And poverty <u>was imposed</u> on them. That (punishment) was due to (the fact) that <u>they used to reject</u> Allah’s verses and <u>kill</u> prophets unjustly. That (punishment) was due to (the fact) that <u>disobeyed</u> and they were the trespassers.	وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بَأْتُهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

### Worth Reading

The Report of Transparency International and a Hadith. This article is an eye-opening writing on the condition of Muslim Ummah.

<http://www.mubashirnazir.org/PD/English/PE02-0004-Transparency.htm>

## Lesson 5B: Communication in the Arabic Language

**The Result:** Calculate your score. Each paragraph carries 10 mark. If your score is less than 80%, repeat the exercise. The translation is provided for each paragraph. Text in parenthesis [ ] is the information not describe in the original Arabic text but its sense is understood.

The Arabic Language	اللغة العربية
<p>اللغة العربية هي لغة القرآن الكريم، وبها نطق خاتم المرسلين، فالعناية بها عناية بكتاب الله تعالى وسنة نبيه صلى الله عليه وسلم. قال ابن تيمية<sup>1</sup>: "اللغة العربية من الدين، ومعرفة فرض واجب، فإن فهم الكتاب والسنة فرض، ولا يفهمان إلا بفهم اللغة العربية، وما لا يتم الواجب إلا به فهو واجب".<sup>2</sup></p> <p>إذا فتعلم اللغة العربية ضرورة لكل مسلم؟ كي يقوم بشعائره التعبدية، ويتمكن من تلاوة كتاب ربه وفهم سنة نبيه عليه الصلاة والسلام.</p>	<p>The Arabic language is the language of the Venerable Quran. The Seal of prophets (Prophet Muhammad صلى الله عليه وسلم) communicated in it. Therefore, keeping [this language] is preserving Allah's Book and the Practical Example [Sunnah] of His Prophet. Ibn Taimiyyah<sup>1</sup> said, "The Arabic Language is [a part] of religion. Its knowledge is obligatory and essential. Surely, understanding the Book and the Sunnah is obligatory. Both of them cannot be understood without understanding the Arabic language. Anything, without which an obligatory deed cannot be performed, is also obligatory."<sup>2</sup></p> <p>If this is the case, then learning Arabic language is a necessity for every Muslim, so that he can perform the rituals related to worship and reciting the Book of his Lord and understanding the Sunnah of his Prophet becomes possible for him.</p>
<p>(1) تقي الدين محمد بن عبد الحلیم بن تيمية الحُراني الدمشقي، وَلَدَ فِي حُرَّان سَنَةِ 661 هـ وَتَوَفَّى فِي دِمَشْقَ سَنَةِ 728 هـ. (2) اقْتِضَاءُ الصِّرَاطِ الْمُسْتَقِيمِ 1/ 470.</p>	
<p>(1) Taqi-ud-Din Muhammad Ibn A'bdu Haleem Ibn Taimiyah Al-Hurrani Al-Dimashqi. He was born at Hurran [a city of Syria] in the year 661H and died at Damascus in the year 728H.</p> <p>(2) Seeking the Straight Path, Volume 1, Page 470</p>	

### Face the Challenge!

فعل لازم و متعدي Think about five examples each for

Explanation	Word	Explanation	Word	Explanation	Word
Rituals, plural of شَعِيرَة	شَعَائِر	Keeping, arranging	عِنَايَة	Language	اللُّغَة
Worship	التَّعْبُدِيَّة	Knowledge	مَعْرِفَة	He spoke	نَطَقَ
Its becomes possible	يَتِمَّكُنْ	It completes	يَتِمُّ	Seal	خَاتَمُ
Recitation	تِلَاوَة	Learning	تَعَلُّمُ	Prophets	الرُّسُلِين
Demand, seeking	اِقْتِضَاءُ	Necessity	ضَرُورَة		

## Lesson 5B: Communication in the Arabic Language

أَهْمِيَّةُ التَّعْبِيرِ: التعبير: هُوَ إفصاحُ الإنسانِ بِلِسَانِهِ أو قَلَمِهِ عَمَّا فِي نَفْسِهِ مِنَ الْأَفْكَارِ وَالْمَعَانِي. وَهُوَ يُعْتَبَرُ أَهَمُّ أَقْسَامِ اللُّغَةِ الْعَرَبِيَّةِ لِأَنَّهُ يَمْتَّازُ بِأَنَّهُ غَايَةٌ وَغَيْرُهُ وَسَائِلُ مُسَاعَدَةٍ عَلَيْهِ. إِنَّهُ وَسِيلَةُ الْإِفْهَامِ، وَاتِّصَالُ الْفَرْدِ بغيرِهِ، وَوَسِيلَةُ الْإِفْصَاحِ عَمَّا فِي نَفْسِ الْإِنْسَانِ وَمَا يَشْعُرُ بِهِ، وَوَسِيلَةُ لِنَقْلِ التَّرَاثِ الْإِنْسَانِيِّ لِلْأَجْيَالِ الْحَاضِرَةِ وَالْمُسْتَقْبَلَةِ، وَهُوَ أَحَدُ جَانِبَيْ تَعَلُّمِ اللُّغَةِ وَهُمَا:

أ- جانبُ الأخذ: وَهُوَ عِبَارَةٌ عَنْ قُدْرَةِ الطَّالِبِ عَلَى فَهْمِ اللُّغَةِ، وَهَذَا الْجَانِبُ لَهُ مَهَارَتَانِ هُمَا: (1) فَهْمُ الْمَسْمُوعِ. (2) فَهْمُ الْمَقْرُوءِ.

ب- جانبُ العطاء: وَهُوَ عِبَارَةٌ عَنْ قُدْرَةِ الطَّالِبِ عَلَى الْإِفْهَامِ وَالتَّعْبِيرِ عَمَّا فِي نَفْسِهِ وَلَهُ أَيْضًا مَهَارَتَانِ هُمَا: (1) التَّعْبِيرُ الشَّفْهِيّ. (2) التَّعْبِيرُ التَّحْرِيرِيُّ.

**Significance of Expression:** Expression is the articulation of a person with his tongue or pen [to describe] whatever thoughts and meanings are in his mind. It is considered the most important in types of [the ways of learning] the Arabic language due to its prominence. It is the objective of all other [types] which are the supporting ways to it. Surely it is a tool of understanding and linking an individual to others. It is a tool for articulating whatever is in the mind of a person and what he / she perceives. It is a tool for transferring the human heritage to present and future generations. This is one side of learning the language. Both of them are:

A. Taking Side: It means the ability of a student to understand the language. Two skills are required for this side. (1) Understanding the listened content and (2) Understanding the read content.

B. Giving Side: It means the ability of a student on understanding and expressing whatever in his mind. It also requires two skills. (1) Oral expression and (2) Written expression.

Explanation	Word	Explanation	Word	Explanation	Word
Taking	الأخذ	Way, mean, tool	وسيلة	Significance	أهمية
Statement, meaning	عبارة	Understanding	الإفهام	Expression	التعبير
Capability	قدرة	Joining, connecting	اتصال	Expression, articulation	إفصاح
Student	الطالب	Individual	الفرد	Tongue or pen	لسان أو قلم
Two skills	مهارتان	He considers	يشعر	Thoughts	الأفكار
Listened	المسموع	Transport, move	نقل	Meanings	المعاني
Read	المقروء	Heritage	التراث	It is considered	يعتبر
Giving	العطاء	Generations, plural of جيل	الأجيال	It is distinguished	يمتاز
Oral	الشفهي	Present	الحاضرة	Objective, purpose	غاية
Written	التحريري	Future	المستقبل	Means, plural of وسيلة	وسائل
		Two sides	جانبي	Support	مساعدة



## Lesson 5B: Communication in the Arabic Language

مَوْضُوعَاتُ التَّبْعِيرِ:

التعبير الوظيفي: وهو ما يُؤدّي غرضًا تقتضيه حياة الطالب في محيط تعليمه كعرض كتاب، أو في محيط مجتمعه كمراسلة الأصدقاء، والمحادثة، والإلقاء، والإعلانات. ونحو ذلك.

التعبير الإبداعي: ويقصد به إظهار المشاعر والإفصاح عن العواطف، وخلجات النفس، وترجمة الاحساسات المختلفة بعبارة منتقاة اللفظ، جيدة النسق ككتابة المقالات، وتأليف القصص، ونظم الشعر.

كيف تكتب تعبيرًا جيدًا؟ لكي تستطيع استخدام الأساليب الجيدة في تعبيرك ننصحك بالآتي:

### Topics of Expression

**Functional Expression:** It is expressed because the life of a student demands for it. [For example] during his educational sphere [of life] e.g. presenting a book, or in his social sphere [of life] e.g. writing letters to friends, [day-to-day] conversation, meetings, announcements etc.

**Creative Expression:** Its objective is to express inner feelings and articulate sympathies and personal emotions, translating different feelings in form of selected words. [It includes] good organized [writings] like writing theses, compiling stories or composing verses.

**How to write a good expression?** In order to employ good communication styles during your expression, we advise you the following:

Explanation	Word	Explanation	Word	Explanation	Word
Selection	مُنْتَقَاةٌ	Conversation	الْمُحَادَاثَةُ	Topics	مَوْضُوعَاتُ
Good	جَيِّدٌ، جَيِّدَةٌ	Meeting	الِإِلْقَاءُ	Functional, related to work	الْوُظَيْفِيُّ
Organization	النَّسْقُ	Announcements	الِإِعْلَانَاتُ	He expresses	يُؤَدِّي
Theses	الْمُقَالَاتُ	Creative	الِإِبْدَاعِي	Objective	غَرَضًا
Creating stories	تَأْلِيفُ الْقَصَصِ	Its objective is	يُقْصَدُ	It demands	تَقْتَضِي
Composing verses	نَظْمُ الشَّعْرِ	Expression	إِظْهَارُ	Sphere, surrounding	مُحِيطٌ
You become able	تَسْتَطِيعُ	Inner feelings	الْمَشَاعِرِ	Education	تَعْلِيمٌ
Employing, using	اسْتِخْدَامٌ	Sympathies, love, plural of عَاطِفٌ	العَوَاطِفِ	Offer	عَرَضٌ
Language styles, plural of أسلوب	الْأَسَالِبُ	Emotions, plural of خَلْجَةٌ	خَلَجَاتِ	Society	مُجْتَمَعٌ
We suggest	نَنْصَحُ	Translation	تَرْجُمةٌ	Letter	مُرَاسَلَةٌ
Following	الْآتِي	Feelings	الاحساسات	Friends, plural of صَدِيقٌ	الأَصْدِقَاءُ

## Lesson 5B: Communication in the Arabic Language

- كَثْرَةُ الإِطْلَاعِ والقِرَاءَةِ، فَإِنَّ ذَلِكَ يُوسِّعُ دَائِرَةَ ثَقَافَتِكَ، وَيَمْلَأُ فِكْرَكَ بِالْمَعَانِي والأَلْفَاظِ الَّتِي تَرْقِي بِمُسْتَوَى تَعْبِيرِكَ مِنْ حَيْثُ الْكَلِمَةِ الْجَيِّدَةِ وَالْأَسْلُوبِ الْمُهَذَّبِ.
- قِرَاءَةُ النُّصُوصِ الْمَشْكُولَةِ بِصَوْتٍ مُرْتَفِعٍ، فَإِنَّ ذَلِكَ وَسِيلَةٌ لاسْتِقَامَةِ لِسَانِكَ.
- حِفْظُ مَا اسْتَطَعْتَ مِنَ النُّصُوصِ الْعَرَبِيَّةِ الْمَشْكُولَةِ بَدْءًا بِالْقُرْآنِ الْكَرِيمِ وَالْحَدِيثِ النَّبَوِيِّ الشَّرِيفِ ثُمَّ النُّصُوصِ الْأَدَبِيَّةِ شِعْرًا وَنَثْرًا، فَإِنَّ ذَلِكَ يُعِينُكَ عَلَى الْاسْتِشْهَادِ بِهَا فِي مَوْضُوعَاتِكَ فَيَزِيدُهَا رَوْنًا وَجَمَالًا.
- الْإِكْتِنَارُ مِنَ الاسْتِمَاعِ إِلَى الْكَلَامِ الْعَرَبِيِّ، وَذَلِكَ عَنْ طَرِيقِ حُضُورِ الْمُحَاضَرَاتِ وَالنَّدَوَاتِ وَالْأَمْسِيَّاتِ الشَّعْرِيَّةِ، وَسِمَاعِ الْأَشْرِطَةِ النَّافِعَةِ، لِأَنَّ ذَلِكَ يُسَاعِدُ عَلَى تَنْمِيَةِ ثَقَافَتِكَ، وَتُعَوِّدُ أُذُنَكَ سِمَاعَ الْكَلَامِ الْعَرَبِيِّ الْفَصِيحِ.

- Abundance of knowledge and reading. It will widen the sphere of your education. It will fill you thinking with meanings and words that will improve the level of your expression in terms of good words and polished styles.
- Reading written material with loud voice. It is a tool of establishing your language.
- Memorizing Arabic written material according to your capacity starting from the Holy Quran, the Hadith of the Prophet, then Arabic literature [in form of] poetry or prose. It will help you in presenting them as a support [for describing meaning of something] in your topics. It will increase the grace & beauty .
- Increasing the listening of Arabic communication. Its way is attending lectures, conferences, and poetic evenings and listening useful cassettes. It will help in developing your education and will accustom your ears to listen fluent Arabic communication.

Explanation	Word	Explanation	Word	Explanation	Word
Attending	حُضُور	Loud voice	صَوْتٌ مُرْتَفِعٌ	Knowledge	الاطِّلاع
Lectures	المُحَاضَرَاتِ	Establishing	اسْتِقَامَةٌ	Reading	القِرَاءَةُ
Seminars, conferences	النَّدَوَاتِ	Memorizing	حِفْظٌ	It will widen	يُوسِّعُ
Poetic evenings i.e. where poets recite their verses in front of each other	الْأَمْسِيَّاتِ الشَّعْرِيَّةِ	You are capable of	اسْتَطَعْتَ	Circle	دَائِرَةٌ
		Starting	بَدْءًا	Culture, education	ثَقَافَةٌ
Listening	سِمَاعٌ	Poetry and prose	شِعْرًا وَنَثْرًا	It will fill	يَمْلَأُ
Cassettes, plural of شَرِيطٌ	الأَشْرِطَةُ	It will help	يُعِينُ	Thinking	فِكْرٌ
Beneficial, useful	النَّافِعَةُ	Presenting as an evidence	الاسْتِشْهَادِ	It advanced	تَرْقَى
It will help	يُسَاعِدُ	It will increase	يَزِيدُ	Level	مُسْتَوَى
Development	تَنْمِيَةٌ	Beauty, grace	رَوْنًا	Cultured, polished	الْمُهَذَّبِ
It will accustom	تُعَوِّدُ	Increasing	الْإِكْتِنَارُ	Texts, plural of نص	النُّصُوصِ
Eloquent, fluent	الْفَصِيحِ	Listening	الاسْتِمَاعِ	Written	الْمَشْكُولَةِ

## Lesson 5B: Communication in the Arabic Language

- الإكثار من المواقف الكلامية التي تحل عقدة اللسان، وذلك بالتزام التحدث باللغة العربية مع زملائك وأساتذتك ومع كل من تلتقيه ما استطعت إلى ذلك سبيلاً.
- الالتزام عند كتابة أو إلقاء الموضوع بالآتي:
  - حسن البدء، وحسن الختام، وضرورة الإيجاز فيهما.
  - تحديد خطوات الموضوع، والتميز الترابط المنطقي، من غير اضطراب ولا تناقض.
  - أن تكون الجمل وعاء مناسباً للمعنى فلا هي بالإيجاز المخل ولا الإسهاب الممل.
  - الاستفادة من المصادر الخارجية، ومن ثقافتك العامة، وتجاربك السابقة مع ضرورة الاستشهاد بالآيات القرآنية، والأحاديث النبوية، والآيات الشعرية، والحكم، والأمثال، ليكون الموضوع ممتعاً جذاباً غنياً بالمعاني.

- Increasing [your attendance at] the scholastic events that will resolve the knot of language. This can be done by committing to talk in the Arabic language with your colleagues, teachers and whoever you meet up to the extent of your capacity in this way.
- Commitment to the following while writing or casting a topic:
  - A good start, a good end, and essential conciseness in both of them.
  - Writing the steps [points] of the topic. Keeping logical coherence and [avoiding] confusion or contradiction.
  - The sentences should have an appropriate size according to the meaning. Disturbing conciseness and boring wordiness should be avoided.
  - Utilizing external sources from your general education and previous experience along with putting essential evidence from the Quranic verses, Prophetic Ahadith, poetic verses, words of wisdom and idioms so that the topic becomes interesting, attractive and rich of meanings.

Explanation	Word	Explanation	Word	Explanation	Word
Boring	الممل	Conciseness	الإيجاز	Occasions, places	المواقف
Getting benefit of	الاستفادة	Defining	تحديد	Scholastic	الكلامية
Sources	المصادر	Steps	خطوات	It loosens	تحل
External	الخارجية	Linking, coherence	الترابط	Knot	عقدة
Experience	تجارب	Logical	المنطقي	Commitment	الالتزام
Verses	الآيات	Confusion	اضطراب	Talking	التحدث
Words of wisdom	الحكم	Contradiction	تناقض	Peers, plural of زميل	زملاء
Idioms	الأمثال	Sentences, plural of جملة	الجمل	Teachers, plural of أستاذ	أساتذة
Interesting	ممتعاً	Size, vessel	وعاء	You meet	تلتقي
Attractive	جذاباً	Defective, disturbing	المخل	Beautiful, good	حسن
Rich	غنياً	Wordiness	الإسهاب	Ending	الختام

## Lesson 5B: Communication in the Arabic Language

- الانتباه إلى تجنب الأخطاء النحوية واللغوية ما أمكن، والبعد كل البعد عن الكلمات العامية والأعجمية.
- العناية بكتابة الموضوع خطأ وترقيماً وتنظيماً.

- Being attentive for grammatical and linguistic errors, up to the possible extent and keeping away from slang and Non-Arabic words.
- While writing [about] the topic, considering mistakes, numbering and organization.

### Public Speech

### الخطابة

الخطابة: هي فن مخاطبة الجماهير للتأثير عليهم واستمالتهم.

أنواعها: خطب دينية، خطب سياسية، خطب عسكرية، خطب اجتماعية، خطب المؤتمرات والوفود، و خطب المناسبات.

أجزاء الخطبة: المقدمة، الموضوع، الخاتمة.

**Public Speech:** It is the art of speaking with masses in order to influence and persuade them.

**Its Types:** Religions speeches, political speeches, military speeches, social speeches, speeches at conferences and delegations, speeches at family occasions.

**Parts of Public Speech:** Start, main topic and end.

Explanation	Word	Explanation	Word	Explanation	Word
Military	عسكرية	By numbers	ترقيماً	Attention	الانتباه
Social	اجتماعية	By organization	تنظيماً	Avoidance	تجنب
Conferences, conventions	المؤتمرات	Delivering a public speech	الخطابة	Mistakes, plural of خطأ	الأخطاء
Delegations, plural of وفد	الوفود	Art	فن	Grammatical	النحوية
Family ceremonies	المناسبات	Addressing	مخاطبة	Linguistic, related to vocabulary	اللغوية
Parts	أجزاء	Masses, public	الجماهير	It is possible	أمكن
Initial part	المقدمة	Influencing	التأثير	Remoteness, farness	البعد
Subject, main part	الموضوع	Persuasion	استمالة	Slang, colloquial	العامية
Ending part	الخاتمة	Religious	دينية	Non Arab	الأعجمية
		Political	سياسية	By mistake	خطأ

## Lesson 5B: Communication in the Arabic Language

إرشاداتُ للخطيب: ينبغي أن تتوافر في الخطيب الصفات الآتية:

■ الاستعدادُ الفطري.	■ فصاحةُ اللسانِ وطلاقةُ.
■ ويمكنُ تَمْيِته بالتدريب.	■ حسنُ الإلقاءِ وجودته.
■ وكثرةُ مُزاولةِ الخطابة.	■ التزوُّدُ بالعلومِ من شتى الفنون.
■ الجرأةُ وقوةُ الشخصية.	■ القدوةُ الحسنة.
■ حضورُ البديهة.	

**Guidelines for a Public Speaker:** It is essential that a public speaker should have abundance of the following attributes:

■ Natural capability	■ Eloquence in language and its fluency
■ Development [of capability to deliver a public speech] by training	■ Beauty and quality of delivery
■ A lot of practice for delivering public speeches	■ A good stock of knowledge from various disciplines
■ Boldness and personal power	■ [Availability of] good examples
■ Presence of intuitive power	

**Rule of the Day!** Some verbs require an object. For example كَتَبَ زَيْدٌ رِسَالَةً (Zaid wrote a letter). This sentence is not complete without the object رِسَالَةً. Such verbs are called **فعل مُتَعَدٍّ**. On the other hand, there are certain verbs which do not require an object. For example جَاءَ زَيْدٌ (Zaid came). This sentence is complete without an object. Such verbs are called **فعل لازم**.

Explanation	Word	Explanation	Word	Explanation	Word
Quality	جُودَةٌ	Training	التَّدرِيبُ	Guidelines	إرشاداتُ
Making provisions	التَّزَوُّدُ	Practice	مُزاوَلَةٌ	Speaker	الخطيبُ
Areas of knowledge	العلومُ	Bravery, courage	الجرأةُ	It is essential	ينبغي
Various	شتى	Presence	حُضُورٌ	To exist in large numbers	أن تتوافرَ
Arts, plural of فن	الفنونُ	Intuition	البديهةُ	Following	الآتيةُ
Examples	القدوةُ	Fluency, ease to speak	طلاقةُ	Ability	الاستعدادُ
		Delivery, throwing	اللقاءُ	Natural	الفطري

## Lesson 5B: Communication in the Arabic Language

### The Last Speech of Allah's Apostle

### خُطْبَةُ الْوِدَاعِ لِرَسُولِ اللَّهِ ﷺ

أَيُّهَا النَّاسُ: اسْمَعُوا مِنِّي أُبَيِّنُ لَكُمْ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَلْقَاكُمْ بَعْدَ عَامِي هَذَا، فِي مَوْقِفِي هَذَا. أَيُّهَا النَّاسُ: إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ إِلَى أَنْ تَتَّقُوا رَبَّكُمْ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا. أَلَا هَلْ بَلَغْتُ؟ اللَّهُمَّ اشْهَدْ. فَمَنْ كَانَتْ عِنْدَهُ أَمَانَةٌ فَلْيُؤَدِّهَا إِلَى مَنْ ائْتَمَنَهُ عَلَيْهَا. وَإِنَّ رَبَّ الْجَاهِلِيَّةِ مَوْضُوعٌ وَلَكِنْ لَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ. قَضَى اللَّهُ أَنْ لَا رَبَّ، وَإِنَّ أَوَّلَ رَبٍّ أَبَدُأُ بِهِ رَبًّا عَمِّي الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ. وَإِنَّ دِمَاءَ الْجَاهِلِيَّةِ مَوْضُوعَةٌ... وَإِنَّ مَآثِرَ الْجَاهِلِيَّةِ مَوْضُوعَةٌ غَيْرُ السَّدَانَةِ وَالسَّقَايَةِ. وَالْعَمْدُ قُودٌ، وَشِبْهُ الْعَمْدِ مَا قُتِلَ بِالْعَصَا وَالْحَجَرِ، وَفِيهِ مِائَةٌ بَعِيرٍ، فَمَنْ زَادَ فَهُوَ مِنْ أَهْلِ الْجَاهِلِيَّةِ. أَيُّهَا النَّاسُ: إِنَّ الشَّيْطَانَ قَدْ يَسَّ أَنْ يُعْبَدَ فِي أَرْضِكُمْ هَذِهِ، وَلَكِنَّهُ قَدْ رَضِيَ أَنْ يُطَاعَ فِيمَا سِوَى ذَلِكَ مِمَّا تَحْقِرُونَ مِنْ أَعْمَالِكُمْ.

O people! Listen me, I make it clear for you. Surely I do not think that I will meet you after this year of my life at this place. O people! If you fear your Lord, then your blood and your wealth is as sacred for you as this day [of Pilgrimage], this month [of Pilgrimage] and this city [Makkah]. Have I communicated? O Allah! Bear witness.

So whoever has something payable, he should pay it to whom it belongs. Surely the usury of the period of ignorance is void but you can claim your principal amount. Don't offend and don't be offended. Allah has declared that there will not be any usury [payable]. Initially, I start with the interest [receivable by] my uncle A'bbas Ibn A'bdul Muttalib [to cancel it]. Surely the blood [whose retaliation is outstanding] related to the period of ignorance is void. Surely the ranks of the Pre-Islamic period are void except the House Keeping of the Ka'aba and providing water to the Pilgrims. Retaliation [of killing a person intentionally] will be implemented. For killing similar to intentional killing [i.e. killing by mistake] with the help of a stick or stone, 100 camels will be paid [to the heirs of the died person]. Whoever will increase [these limits], he is from the people of ignorance.

O people! The Satan has lost his hope that he would be worshipped in this land but he is happy that he will be followed in other matters. This is what you despise from your (good) deeds.

(1) The Principles of Public Speech & Writing, Page 54

(1) أُصُولُ الْخُطْبَةِ وَالْإِنْشَاءِ ص 54.

Explanation	Word	Explanation	Word	Explanation	Word
Housekeeping of the Ka'aba	السَّدَانَةُ	He should pay it	لِيُؤَدِّهَا	Last, ending	الْوِدَاعِ
Arranging water for pilgrims	السَّقَايَةُ	The trust is payable	اِئْتَمَنَهُ	I explain, I clarify	أُبَيِّنُ
Intentionally	الْعَمْدُ	Usury, interest	رَبًّا	I hope that	لَعَلِّي
Retaliation will be taken	قُودٌ	Void	مَوْضُوعٌ	I shall meet you	أَلْقَاكُمْ
Similar, not intentional	شِبْهُ	Principal	رُؤُوسُ أَمْوَالٍ	Sacredness, holiness	حُرْمَةٍ
Camels	بَعِيرٍ	I start	أَبَدُأُ	City	بَلَدٍ
He lost hope	يَسَسَ	My uncle	عَمِّي	I have conveyed	بَلَغْتُ
You despise	تَحْقِرُونَ	Glorious rank	مَآثِرُ	Be witness!	اشْهَدْ
Writing	الْإِنْشَاءِ	The period of ignorance before Islam	الْجَاهِلِيَّةِ	Trust, something kept with other for care	أَمَانَةً

## Lesson 5B: Communication in the Arabic Language

أيها الناس: إِنَّ لِنِسَائِكُمْ عَلَيْكُمْ حَقًّا، ولكم عليهن حقٌّ، لكم عليهن ألا يُوطِئْنَ فَرْشَكُمْ غَيْرَكُمْ، ولا يُدْخِلْنَ أَحَدًا تَكَرُّهُنَّ يُبَوِّتُكُمْ إِلَّا بِإِذْنِكُمْ، ولا يَأْتِينَ بِفَاحِشَةٍ مُّبِينَةٍ فَإِنْ فَعَلْنَ فَإِنَّ اللَّهَ قَدْ أَدَّنَ لَكُمْ أَنْ تَعْضَلُوهُنَّ وَتَهْجَرُوهُنَّ فِي الْمَضَاجِعِ، وَتَضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرَحٍ، فَإِنْ انْتَهَيْنَ وَأَطَعْنَكُمْ فَعَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ، فاتقوا الله في النساءِ، واستوصوا بهنَّ خَيْرًا. أَلَا هَلْ بَلَغْتُ؟ اللَّهُمَّ اشْهَدْ. أيها الناس: إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ، فَلَا يَحِلُّ لِمَرِيٍّ مَالُ أَخِيهِ إِلَّا عَنْ طَيْبِ نَفْسٍ مِنْهُ. أَلَا هَلْ بَلَغْتُ؟ اللَّهُمَّ اشْهَدْ. فَلَا تَرْجِعَنَّ بَعْدِي كَفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابُ بَعْضٍ، فَإِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدَهُ، كِتَابَ اللَّهِ وَسُنَّتِي؟ أَلَا هَلْ بَلَغْتُ؟ اللَّهُمَّ اشْهَدْ. أيها الناس: إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنْ آبَاكُمْ وَاحِدٌ، كُلُّكُمْ لَأَدَمٌ، وَآدَمٌ مِنْ تُرَابٍ، أَكْرَمُكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ، وَلَيْسَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ فَضْلٌ إِلَّا بِالْتَّقْوَى. أَلَا هَلْ بَلَغْتُ؟ اللَّهُمَّ اشْهَدْ. فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبَ، وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

O people! Surely your women have rights that are your responsibility and you have rights that are their responsibility. Your rights obligated on them are that they do not perform sexual intercourse on your bed with someone else and they do not allow to enter anyone you dislike in your homes and do not commit a clearly vulgar act. If they do so, then Allah has already allowed you to admonish them, [if the issue is not settled], leave them in the beds alone, [and the issue is still not settled] then beat them but not in an intense manner. If they leave and follow you, then it is your responsibility to provide them sustenance and dress according to the established practice of the society. Fear Allah in matters of women and be well-wisher to them. Have I communicated? O Allah! Bear witness.

O people! Surely the believers are brothers. It is not allowed for a man to take the wealth of his brother except with the pleasure of his heart. Have I communicated? O Allah! Bear witness. Don't return back after me to disbelief and to killing each other's necks. What I have left in you, if you take it, you will never deviate i.e. Allah's Book and My Sunnah. Have I communicated? O Allah! Bear witness. O people! Your Lord is one, your father is one. All of you are from Adam and Adam was made of soil. The most respected of you will be the most God-fearing among you. An Arab has no superiority over a Non-Arab except being God-fearing. Have I communicated? O Allah! Bear witness. Those who are present should convey this to those who are absent. Peace, blessings and benedictions of Allah be upon all of you.

Explanation	Word	Explanation	Word	Explanation	Word
With pleasure of heart	طَيْبِ نَفْسٍ	Leave them	تَهْجَرُوهُنَّ	Right	حَقٌّ
You return	تَرْجِعَنَّ	مضجع، plural of	الْمَضَاجِعِ	They perform sex	يُوطِئْنَ
Necks	رِقَابُ	You beat them	تَضْرِبُوهُنَّ	Bed	فَرْشَ
You will definitely not go astray	لَنْ تَضِلُّوا	Intense	مُبْرَحٍ	They allow to enter	يُدْخِلْنَ
The most respected of you	أَكْرَمُكُمْ	They terminate	انْتَهَيْنَ	You dislike	تَكَرُّهُنَّ
The most pious among you	أَتَقَاكُمْ	Their dresses	كِسْوَتُهُنَّ	They bring	يَأْتِينَ
He should convey	لِيَبْلُغِ	Established practice / law of the society	الْمَعْرُوفِ	Vulgar act	فَاحِشَةٍ
Present	الشَّاهِدُ	Be well wisher	اسْتَوْصُوا	Open, clear	مُبِينَةٍ
Absent	الْغَائِبُ	For a man	لِمَرِيٍّ	You admonish them	تَعْضَلُوهُنَّ



## Lesson 5B: Communication in the Arabic Language

A Sample of Public Speech	نَمُودَجٌ لِلْخُطْبَةِ
<p>Surely, the praise is only for Allah. We glorify Him, seek help from Him, seek forgiveness from Him and seek refuge from Allah about the evils of our personalities and about our bad deeds. Whomever Allah guides, he has no superiority [from himself]. Whomever He leaves astray, there is no guide for him. I witness that there is no deity except Allah, He is One and there is no associate with Him. I witness that Muhammad is His slave and His Prophet.<sup>1</sup></p> <p>O believers! Fear Allah as His fear should be. Don't die except in state of being submitted [to Allah]. O people! Fear your Lord who created you from a single person, He created his wife from himself and spread a large number of men and women from both of them. Fear Allah in front of Whom you will be made responsible and be careful about relationships. Surely Allah is monitoring you. O believers! Fear Allah and speak the right words. He will restore your deeds for you and will forgive your sins. Whoever follows Allah and His Prophet, he achieved a big success.</p> <p>After that, the best words is the Book of Allah and the best counsel is the guidance of Muhammad, and the worst of all matters are new inventions to the religion. Each invention is a new thing and each new thing [invented in the religion] is a deviation.”<sup>2</sup></p>	<p>إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَغِيثُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا ضَلِيلَ لَهُ وَهُدَايَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.<sup>1</sup></p> <p>يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ. يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا. يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَفَعَلُوا قَوْلًا سَدِيدًا. يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِغِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا.</p> <p>أَمَّا بَعْدُ: ”فَإِنْ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرَ الْهُدَى هَدَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ.“<sup>2</sup></p>
<p>(1) Musnad of Imam Ahmed Ibn Hanbal, Volume 5, Page 57. (2) Saheeh Muslim, Volume 2, Page 13, No. 867</p>	<p>(1) مسند الإمام أحمد بن حنبل ج 5 / 57. (2) صحيح مسلم ج 2 باب 13 رقم 867</p>

Explanation	Word	Explanation	Word	Explanation	Word
He became successful, he achieved	فَازَ	He spread	بَثَّ	Sample, example	نَمُودَجٌ
Success	فَوْزًا	You will be asked	تَسَاءَلُونَ	Evils, plural of شر	شُرُورٍ
Guidance	الْهُدَى	Observer	رَقِيبًا	Our personalities, plural of نفس	أَنْفُسِنَا
New things introduced in religion, plural of محدثة	مُحْدَثَاتُ	Right	سَدِيدًا	He guides	يَهْدِي
Self-created religion	بِدْعَةٌ	He will reform	يُصْلِحُ	He leaven astray	يُضِلُّ
Deviation from the right path	ضَلَالَةٌ	He follows	يُطِغِ	One who guides	هَادِي

## Lesson 5B: Communication in the Arabic Language

### نَمُودَجٌ لِلْخُطْبَةِ الثَّانِيَةِ

### Sample of Second Speech

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَمَنْ اهْتَدَى بِهِدْيِهِ وَاسْتَنَّ بِسُنَّتِهِ.

أَمَّا بَعْدُ: فَأَيُّهَا الْإِخْوَةُ الْمُؤْمِنُونَ! أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَإِنَّ خَيْرَ الرِّزَادِ التَّقْوَى وَاعْلَمُوا أَيُّهَا الْإِخْوَةُ الْمُؤْمِنُونَ أَنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى أَمَرَنَا بِالصَّلَاةِ وَالسَّلَامِ عَلَى نَبِيِّهِ فَقَالَ عَزَّ وَجَلَّ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.<sup>1</sup> وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا."<sup>2</sup>

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ. وَارْضِ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ أَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَعَنْ سَائِرِ الصَّحَابَةِ وَالتَّابِعِينَ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اللَّهُ أَهْلًا! فِي أَصْحَابِي. اللَّهُ أَهْلًا! فِي أَصْحَابِي. لَا تَتَّخِذُوهُمْ غَرَضًا بَعْدِي، فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي أَبْغَضَهُمْ."<sup>3</sup>

The praise of for Allah, the Lord of all worlds. Blessings and peace be upon the most honorable from the prophets and God-messengers i.e. our prophet Muhammad, and upon all of his progeny and companions, and upon those who followed his guidance and adopted the path his Sunnah.

After that: O believer brothers! I advise you to keep fear of Allah. Surely the best wealth is the fear of God. O believer brothers! You should know that Allah, the Exalted the High, instructed us to pray for blessings and peace about His Prophet. He, the Great the Exalted, said: "Surely Allah and His angels send blessings upon the Prophet. So O believers! Pray for blessings upon him and for peace upon him."<sup>1</sup> And the Prophet said, "Whoever prayed for blessings upon me once, Allah will send blessings upon him 10 times."<sup>2</sup>

O Allah! Send blessings upon Muhammad, and on the progeny of Muhammad, as you sent blessings of Abraham and the progeny of Abraham. Surely You are the Praiseworthy, the Glorious. O Allah! Be pleased with the rightly-guided Caliphs i.e. Abu Bakr, Umar, Uthman, Ali and all the companions [of the Prophet] and their followers. The Prophet said, "Allah Allah [An exclamation to demonstrate the significance of matter]! Be careful about my companions. Allah Allah [O people]! Be careful about my companions. Don't make them a target [of blame] after me. Whoever loves them, he loves them due to his love in me and whoever hates them, he hates them due to his hatred with me."<sup>3</sup>

(1) Al-Ahzaab, Verse 56. (2) Saheeh Muslim, Volume 1, Chapter 17, [Hadith] No. 408. (3) Musnad of Imam Ahmed Ibn Hanbal, Volume 5, Page 57.

(1) الأحزاب آية 56. (2) صحيح مسلم ج 1 باب 17 رقم 408 (3) مسند الإمام أحمد بن حنبل ج 5 ص 57

Explanation	Word	Explanation	Word	Explanation	Word
Target	غَرَضًا	Pray for peace	سَلِّمُوا	The most honorable	أَشْرَفِ
He loves them	أَحَبَّهُمْ	Peace	تَسْلِيمًا	He adopted the way	اسْتَنَّ
Due to his love for me	بِحُبِّي	Be pleased	ارْضِ	I advise	أَوْصِي
He hates them	أَبْغَضَهُمْ	All	سَائِرِ	They send blessings	يُصَلُّونَ
Due to his hatred for me	بِبُغْضِي	You make them	تَتَّخِذُوهُمْ	Pray for blessings	صَلُّوا

## Lesson 5B: Communication in the Arabic Language

اللهم اقسّم لنا من خشيتك ما تحوّل به بيننا وبين معصيتك ومن طاعتك ما تُبلّغنا به جنّتك، ومن اليقين ما تُهَوِّن به علينا مصائب الدنيا. اللهم متّعنا بأسماعنا وأبصارنا وقوّاتنا ما أحييتنا، واجعله الوارث منا. اللهم اجعل ثارنا على من ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، ولا تجعل الدنيا أكبر همنا ولا مبلغ علمنا ولا تسلط علينا بذنوبنا من لا يخافك ولا يرحمنا. أيها الإخوة الكرام! "إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون." فاذكروا الله يذكركم وادعوه يستجب لكم واشكروا على نعمه يزدكم ولذكر الله أكبر والله يعلم ما تصنعون... أقم الصلاة...

O Allah! Make a share for us in Your fear that becomes a barrier between us and Your disobedience. [Make a share for us] from Your obedience that take us to Your Paradise. [Make a share for us from] the faith that make the worldly troubles easy for us. O Allah! Provide us with ability to hear, ability to see and other powers as You keep us alive. Make it [the faith] our heir. O Allah! Revenge from our side from those who offended on us and help us against those who transgressed against us. Don't make problems for us in our religious matters. Don't make the world a greater thing for our worries and [don't make it] the limit of our knowledge. Due to our sins, don't appoint a master upon us who does not fear You and does not be merciful to us.

O respected brothers! "Surely, Allah instructs for justice, benevolence, and giving [charity to poor] relatives and forbids from vulgarity, evil practices and arrogance. He advises you so that you become conscious." So remember Allah, He will remember you. Call him, He will respond to you. Be thankful to Him for His blessings. Surely, remembering Allah's is the greatest thing. Allah knows what you are doing..... Now stand for prayer.

**Worth Reading!** How to get rid of Frustration? The author has analyzed the reasons of frustration and provided solutions to get rid of it. The writing is in Urdu. <http://www.mubashirnazir.org/ER/L0002-00-Frustration.htm>

Explanation	Word	Explanation	Word	Explanation	Word
Don't appoint as a master	لا تُسَلِّطْ	Our sight	أَبْصَارَنَا	Divide, make shares	اقْسِمْ
He fears	يَخَافُ	Our powers	قَوَاتِنَا	Your fear	خَشِيَّتِكَ
Giving	إِيتَاءِ	You keep us live	أَحْيَيْتَنَا	It changed, it deviate away from, it becomes a barrier	تَحَوَّلَ
Arrogance, transgression	الْبَغْيِ	Make	اجْعَلْ	Disobedience, sins	مَعْصِيَةٍ
He advises	يَعْظُ	Inheritor	الْوَارِثُ	It lead to us	تُبَلِّغُنَا
He will respond	يَسْتَجِبْ	Our revenge	ثَارَنَا	It makes easy	تُهَوِّنْ
He will increase	يُزِدْ	He transgressed against us	عَادَانَا	Troubles, plural of مصيبة	مَصَائِبَ
You make, you do	تَصْنَعُونَ	Our worries	هَمَمْنَا	Give us as sustenance	مَتَّعْنَا
Stand	أَقِمِ	The reached limit	مُبْلَغْ	Our sense of hearing	أَسْمَاعِنَا

## Lesson 6A: The Present & Future Tense: Passive Voice فعل مضارع مجهول

### The Result (1)

Compare the result. Each line carried two marks. If your score is below 80%, repeat the test.

فعل مضارع مجهول	فعل مضارع معلوم	صيغة Person
He is helped / He will be helped	يُنصَّرُ	واحد مذكر غائب
Both of them are helped / Both of them will be helped (male)	يُنصَّرَانِ	ثنائية مذكر غائب
They are helped / They will be helped (male)	يُنصَّرُونَ	جمع مذكر غائب
She is helped / She will be helped	تُنصَّرُ	واحد مؤنث غائب
Both of them are helped / Both of them will be helped (female)	تُنصَّرَانِ	ثنائية مؤنث غائب
They are helped / They will be helped (female)	يُنصَّرْنَ	جمع مؤنث غائب
You are helped / You will be helped (male)	تُنصَّرُ	واحد مذكر حاضر
Both of you are helped / Both of you will be helped (male)	تُنصَّرَانِ	ثنائية مذكر حاضر
You all are helped / You all will be helped (male)	تُنصَّرُونَ	جمع مذكر حاضر
You are helped / You will be helped (female)	تُنصَّرِينَ	واحد مؤنث حاضر
Both of you are helped / Both of you will be helped (female)	تُنصَّرَانِ	ثنائية مؤنث حاضر
You all are helped / You all will be helped (female)	تُنصَّرْنَ	جمع مؤنث حاضر
I am helped / I shall be helped	أُنصَّرُ	واحد متكلم
We are helped / We shall be helped	نُنصَّرُ	جمع متكلم

### Worth Reading

Secrets of success. <http://www.mubashirnazir.org/PD/English/PE03-0015-Secrets.htm>

## Lesson 6A: The Present & Future Tense: Passive Voice فعل مضارع مجهول

فعل مضارع مجهول		فعل مضارع معلوم		صيغة Person
He is beaten / He will be beaten	يُضْرَبُ	He beats / He will beat	يَضْرِبُ	واحد مذكر غائب
Both of them are beaten / Both of them will be beaten (male)	يُضْرَبَانِ	Both of them beat / Both of them will beat (male)	يَضْرِبَانِ	تشية مذكر غائب
They are beaten / They will be beaten (male)	يُضْرَبُونَ	They beat / They will beat (male)	يَضْرِبُونَ	جمع مذكر غائب
She is beaten / She will be beaten	تُضْرَبُ	She beats / She will beat	تَضْرِبُ	واحد مؤنث غائب
Both of them are beaten / Both of them will be beaten (female)	تُضْرَبَانِ	Both of them beat / Both of them will beat (female)	تَضْرِبَانِ	تشية مؤنث غائب
They are beaten / They will be beaten (female)	يُضْرَبْنَ	They beat / They will beat (female)	يَضْرِبْنَ	جمع مؤنث غائب
You are beaten / You will be beaten (male)	تُضْرَبُ	You beat / You will beat (male)	تَضْرِبُ	واحد مذكر حاضر
Both of you are beaten / Both of you will be beaten (male)	تُضْرَبَانِ	Both of you beat / Both of you will beat (male)	تَضْرِبَانِ	تشية مذكر حاضر
You all are beaten / You all will be beaten (male)	تُضْرَبُونَ	You all beat / You all will beat (male)	تَضْرِبُونَ	جمع مذكر حاضر
You are beaten / You will be beaten (female)	تُضْرَبِينَ	You beat / You will beat (female)	تَضْرِبِينَ	واحد مؤنث حاضر
Both of you are beaten / Both of you will be beaten (female)	تُضْرَبَانِ	Both of you beat / Both of you will beat (female)	تَضْرِبَانِ	تشية مؤنث حاضر
You all are beaten / You all will be beaten (female)	تُضْرَبْنَ	You all beat / You all will beat (female)	تَضْرِبْنَ	جمع مؤنث حاضر
I am beaten / I shall be beaten	أُضْرَبُ	I beat / I shall beat	أَضْرِبُ	واحد متكلم
We are beaten / We shall be beaten	نُضْرَبُ	We beat / We shall beat	نَضْرِبُ	جمع متكلم

### Rule of the Day

If the word **كَانَ** is added before فعل مضارع, it gives the sense of past continuous tense. For example **يَأْكُلُ** means "he eats or will eat" while **كَانَ يَأْكُلُ** means "He used to eat."

## Lesson 6A: The Present & Future Tense: Passive Voice فعل مضارع مجهول

فعل مضارع مجهول		فعل مضارع معلوم		صيغة Person
He is listened / He will be listened	يُسَمَّعُ	He listens / He will listen	يَسْمَعُ	واحد مذكر غائب
Both of them are listened / Both of them will be listened (male)	يُسَمَّعَانِ	Both of them listen / Both of them will listen (male)	يَسْمَعَانِ	تشية مذكر غائب
They are listened / They will be listened (male)	يُسَمَّعُونَ	They listen / They will listen (male)	يَسْمَعُونَ	جمع مذكر غائب
She is listened / She will be listened	تُسَمَّعُ	She listens / She will listen	تَسْمَعُ	واحد مؤنث غائب
Both of them are listened / Both of them will be listened (female)	تُسَمَّعَانِ	Both of them listen / Both of them will listen (female)	تَسْمَعَانِ	تشية مؤنث غائب
They are listened / They will be listened (female)	يُسَمَّعْنَ	They listen / They will listen (female)	يَسْمَعْنَ	جمع مؤنث غائب
You are listened / You will be listened (male)	تُسَمَّعُ	You listen / You will listen (male)	تَسْمَعُ	واحد مذكر حاضر
Both of you are listened / Both of you will be listened (male)	تُسَمَّعَانِ	Both of you listen / Both of you will listen (male)	تَسْمَعَانِ	تشية مذكر حاضر
You all are listened / You all will be listened (male)	تُسَمَّعُونَ	You all listen / You all will listen (male)	تَسْمَعُونَ	جمع مذكر حاضر
You are listened / You will be listened (female)	تُسَمَّعِينَ	You listen / You will listen (female)	تَسْمَعِينَ	واحد مؤنث حاضر
Both of you are listened / Both of you will be listened (female)	تُسَمَّعَانِ	Both of you listen / Both of you will listen (female)	تَسْمَعَانِ	تشية مؤنث حاضر
You all are listened / You all will be listened (female)	تُسَمَّعْنَ	You all listen / You all will listen (female)	تَسْمَعْنَ	جمع مؤنث حاضر
I am listened / I shall be listened	أُسَمَّعُ	I listen / I shall listen	أَسْمَعُ	واحد متكلم
We are listened / We shall be listened	نُسَمَّعُ	We listen / We shall listen	نَسْمَعُ	جمع متكلم

### Face the Challenge!

Identify 10 verbs from your vocabulary in which someone is asked to do something.

## Lesson 6A: The Present & Future Tense: Passive Voice فعل مضارع مجهول

### The Result (2)

Compare the result. Each line carried two marks. If your score is below 80%, repeat the test.

English	عربي
Do not consider those who <b>were killed</b> in Allah's way as dead. Nay, they are alive and _____ in the presence of their Lord.	وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ
He (Joseph) said, "Food will not <b>be brought to both of you</b> , by which <b>you are provided sustenance</b> before that I will tell both of you the interpretation (of your dream).	قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ
Who could be more unjust than the one who invents falsehoods against Allah while he <b>is called</b> towards Islam?	وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ
And <b>you will see</b> every nation in its knees. Each nation <b>will be called</b> towards its book (of records). On that day, <b>you will be rewarded</b> for what <b>you do</b> .	وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ
Stars and trees <b>both of them prostrate</b> .	وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ
They said, " <b>We listened</b> about a boy <b>talking</b> about them, <b>he is called</b> Abraham.	قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ
Then <b>it will be said</b> , "This is what you used to deny."	ثُمَّ يُقَالُ هَذَا الَّذِي كُنتُمْ بِهِ تُكَذِّبُونَ
<b>They fear</b> their Lord Who is above them. And <b>they do</b> what <b>they are ordered (to do)</b> .	يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ
So do what <b>you are being ordered (to do)</b> .	فَاعْلَوْا مَا تُؤْمَرُونَ
Keep on going where <b>you are ordered (to go)</b> .	وَامْضُوا حَيْثُ تُؤْمَرُونَ
So proclaim publicly what <b>you are ordered (to proclaim)</b> and turn away from pagans.	فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

### Face the Challenge!

Identify 10 words from your vocabulary related to the passive voice of فعل مضارع.



## Lesson 6A: The Present & Future Tense: Passive Voice فعل مضارع مجهول

English	عربي
He said, "O father! Do what <u>you are ordered (to do)</u> . Soon <u>you will find</u> me in the steadfast people, if Allah wills.	قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ
(In case of a murder) so whoever <u>is forgiven</u> by his brother, he should follow the common law.	فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَعْ بِالْمَعْرُوفِ
Have <u>We made</u> other than Allah, any gods that <u>are worshipped</u> .	أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ
<u>I do not worship what you worship.</u>	لَا أَعْبُدُ مَا تَعْبُدُونَ
Then, towards Him <u>they will be returned</u> .	ثُمَّ إِلَيْهِ يُرْجَعُونَ
All hidden (secrets) of the heavens and the earth are for Allah, and towards Him, all matters <u>are returned</u> .	وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ
The kingdom is for Him and towards Him <u>you will be returned</u> .	وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ
<u>I return</u> towards the people so that <u>they know</u> .	أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ
The punishment on them will not be reduced and <u>they will not be looked upon (taken care of)</u> .	لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ
He said, "Soon <u>we shall find out</u> whether you have told the truth or you are liar."	قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ

### Do you know?

In Pre-Islamic Arabia, the tasks related to the administration of the Holy Ka'aba and Hajj were considered a pride for the people performing them. They had divided such tasks in different families of Makkah. Housekeeping of the Holy Ka'aba was called السَّدَاة, providing water to the Pilgrims was called السَّقَايَة, feeding the poor Pilgrims was called رَفَادَة. Special funds were maintained for each of these tasks.

In addition to that, they had many other high ranks for different families of Makkah, maintaining their parliament house, holding flags during a war, arranging military camps, dealing with foreign affairs, managing public finances, sending delegations to other states etc.

After conquest of Makkah, the Prophet rearranged all the institutions except those related to the Pilgrimage.

## Lesson 6A: The Present & Future Tense: Passive Voice فعل مضارع مجهول

English	عربي
Say, “ <u>You will not be asked</u> about our crimes and <u>we will not be asked</u> about what <u>you do</u> .”	قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا تُسْأَلُ عَمَّا تَعْمَلُونَ
And <u>you will not be asked</u> about the people of hell.	وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ
They think that a backbreaking disaster <u>will be done</u> to them.	تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ
When <u>you listen</u> that Allah’s verses <u>are rejected</u> ,	إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا
Soon their testimonies <u>will be written</u> and <u>they will be asked (about them)</u> .	سَتَكْتُبُ شَهَادَتَهُمْ وَيُسْأَلُونَ
So <u>I shall write that</u> soon for those who care (about hereafter)	فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ
And intercession <u>will not be accepted</u> and a compensation <u>will not be taken</u> and they <u>will not be helped</u> .	وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ
The criminals <u>will be recognized</u> by their faces, so <u>they will be caught</u> by their foreheads and feet.	يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ
It (Zakat) <u>will be taken</u> from their rich people and will be returned to their poor people.	تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ إِلَىٰ فُقَرَائِهِمْ
Does the man <u>think</u> that he <u>will be left</u> without any purpose?	أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى
He (Satan) said, “Give me a chance till the day when <u>they will be raised up</u> .”	قَالَ أَنْظِرْنِي إِلَىٰ يَوْمٍ يُبْعَثُونَ
Then definitely <u>you will be raised up</u> on the day of judgment.	ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ
Don’t say that who <u>is killed</u> in Allah’s way that they are dead.	وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ
<u>So they kill and are killed</u> .	فَيَقْتُلُونَ وَيُقْتَلُونَ

**Worth Reading!** Positive attitude affirms the life. <http://www.mubashirnazir.org/PD/English/PE03-0017-Positive.htm>

## Lesson 6B: Quranic Socio-Economic Teachings

**The Result:** Calculate your score. Each paragraph carries 10 mark. If your score is less than 80%, repeat the exercise. The translation is provided for each paragraph. Text in parenthesis [ ] is the information not describe in the original Arabic text but its sense is understood.

The Chapter of Light			سُورَةُ النُّورِ		
<p>إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ. وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَعُوفٌ رَحِيمٌ.</p> <p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ. وَلَا يَأْتِلْ أُولَؤُلَا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْفُوا وَلِيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ.</p> <p>إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ. يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ. يَوْمَئِذٍ يُؤْفِكُهُمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ. الْحَبِثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْحَبِثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ، لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ.</p>			<p>Those who love to broadcast such vulgarity among the believers will have a painful punishment in this life and in the Hereafter. Allah knows and you do not know. Were it not for the grace and mercy of Allah towards you, [this scandal would have produced very bad results for you.] Allah is indeed very Kind, most Merciful.</p> <p>O believers! Do not follow the footsteps of Satan: because anyone who follows the footsteps of Satan is seduced by him to commit acts of indecency and wickedness. If there had not been the grace and mercy of Allah upon you, none of you would have ever been purified [from that sin], for it is Allah Alone Who purifies whom He pleases, and Allah is All-Hearing, All-Knowing. Let not those among you who are endowed with grace and amplitude of means swear to withhold their help from their relatives, the indigent and those who left their homes for the cause of Allah - rather let them forgive and overlook - do you not wish that Allah should forgive you? Allah is Forgiving, Merciful.</p> <p>Those who accuse chaste but careless believing women are cursed in this life, and in the Hereafter they shall have a grievous punishment. [Such people should not forget that] Day when their own tongues, their own hands and their own feet will testify against their misdeeds. On that Day, Allah will give them the full reward they deserve, then they will realize that Allah is the One Who manifests the Truth. Unclean women are for unclean men, and unclean men are for unclean women; and pure women are for pure men, and pure men are for pure women. They are free from the slanderer's accusations; for them there shall be forgiveness and honorable provision from Allah.</p>		
Explanation	Word	Explanation	Word	Explanation	Word
They are cursed	لُعِنُوا	To give	أَنْ يُؤْتُوا	To spread, to broadcast	أَنْ تَشِيعَ
Tongues, plural of لِسَانٌ	أَلْسِنَةٍ	They should forgive	لِيَعْفُوا	Merciful, Kind	رَعُوفٌ
He causes to die	يُؤْفِكِي	They should overlook	لِيَصْفَحُوا	He purifies [his personality]	زَكَا
Malicious, corrupt men	الْحَبِيثِينَ	They accuse, they make target	يَرْمُونَ	He purifies	يُزَكِّي
Pure, clean	الطَّيِّبُونَ	Chaste women	الْمُحْصَنَاتِ	He should not withhold	لَا يَأْتِلْ
Free	مُبَرَّرُونَ	Careless women	الْغَافِلَاتِ	Abundance of wealth, ease	السَّعَةِ

## Lesson 6B: Quranic Socio-Economic Teachings

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ. فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ. لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ. وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَائِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ.

O believers! Do not enter houses other than your own until you have sought permission and said greetings of peace to the occupants; this is better for you, so that you may be mindful. If you do not find the person you wanted to see, then do not enter until permission is given to you; and if you are asked to go back, then go back; this is more fitting for you; and Allah is cognizant of what you do. There is no blame on you if you enter houses which are not used for dwelling [e.g. a mosque, an office etc.] and in which you have something belonging to you; and Allah knows what you reveal and what you conceal.

Enjoin the believing men to lower their gaze and guard their modesty; that is more chaste for them. Surely Allah is well aware of their actions. Likewise enjoin the believing women to lower their gaze and guard their modesty; not to display their beauty and ornaments except what normally appears thereof; let them draw their veils over their bosoms and not display their charms except to their husbands, their fathers, their fathers-in-law, their own sons, their stepsons, their own brothers, their nephews on either brothers' or sisters' sides, their own womenfolk, their own slaves, male attendants who lack sexual desires or small children who have no carnal knowledge of women. Also enjoin them not to strike their feet in order to draw attention to their hidden trinkets. And O believers! Turn to Allah in repentance, all of you, [about your past mistakes], so that you may become successful.

**Do you know?** The Quran took serious steps to eradicate slavery from the Islamic society gradually. These verses describe some of these steps i.e. marrying slave-men & women and giving freedom to a slave for a payment in easy installments if he / she wants to buy freedom and then helping them in financial terms. For more details, see my book: Abolition of Physical & Intellectual Slavery in Islam. <http://www.mubashirnazir.org/ER/Slavery/L0018-00-Slavery.htm>

Explanation	Word	Explanation	Word	Explanation	Word
Having sexual desire	الْإِرْبَةِ	You conceal, you hide	تَكْتُمُونَ	You get permission	تَسْتَأْذِنُوا
Hidden parts of body	عَوْرَاتٍ	They lower	يَغُضُّوا	You say greetings	تُسَلِّمُوا
They should not strike	لَا يَضْرِبْنَ	They protect	يَحْفَظُوا	You do not find	لَمْ تَجِدُوا
They hide	يُخْفِينَ	They do not show	لَا يُبْدِينَ	He is permitted	يُؤْذَنَ
Their feet, plural of رِجْلٍ	أَرْجُلِهِنَّ	Their husbands	بُعُولَتِهِنَّ	The most purified	أَزْكَى
What their right hands control i.e. slaves	مَا مَلَكَتْ أَيْمَانُهُنَّ			Residential	مَسْكُونَةٍ
				You reveal, you disclose	تُبْدُونَ

## Lesson 6B: Quranic Socio-Economic Teachings

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ. وَلْيَسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عُلِمَتْ فِيهِمْ خَيْرًا وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِنَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ. اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ.

Get the singles among you married as well as those who are fit for marriage among your male slaves and female slaves. If they are poor, Allah will make them free from want out of His grace: for Allah has boundless resources and is All-Knowing. And let those who do not find means to marry keep themselves chaste until Allah enriches them out of His bounty. As for those of your slaves who wish to buy out their liberty, execute the deed of liberty with them if you find them deserving, and give them some of the wealth which Allah has given you. Do not force your slave-girls into prostitution for your own worldly gains, if they wish to preserve their chastity; and if anyone forces them into it, then surely after such a compulsion Allah will be forgiving and merciful to them.

We have already sent down to you revelations giving you clear guidance and cited examples of those people who passed away before you to serve as a warning and an admonition for the righteous people. Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche, in which there is a lamp, the lamp is enclosed in crystal, the crystal is of a star-like brilliance, it is lit with the olive oil from a blessed olive tree which is neither eastern nor western, its very oil would almost be luminous though no fire touched it [- as though all the means of increasing] Light upon Light are provided - Allah guides to His Light whom He pleases. Allah cites such parables [to make His message clear to] the people; and Allah has knowledge of everything.

**Worth Reading! O God! Who is like you? An article for invoking God's love.**

<http://www.mubashirnazir.org/PD/English/PE01-0008-LikeYou.htm>

Explanation	Word	Explanation	Word	Explanation	Word
Crystal	زُجَاجَةٍ	Your girls (especially slave girls)	فَتَيَاتِكُمْ	Arrange marriage	أَنْكِحُوا
Star	كَوْكَبٍ	Prostitution	الْبِغَاءِ	Singles	الْأَيَامَى
Brilliance, glistening	دُرِّيٌّ	They intend, they decide	أَرَدْنَ	Your slave women	إِمَائِكُمْ
It is lit	يُوقَدُ	Preserving chastity	تَحَصُّنًا	Poor people, plural of فقير	فُقَرَاءَ
Olive	زَيْتُونَةٍ	Gains, money	عَرَضَ	He should keep himself chaste	لْيَسْتَغْفِرْ
Its oil	زَيْتُهَا	He forces them	يُكْرِهَنَّ	They want	يَبْتَغُونَ
It illuminates	يُضِيءُ	Forcing	إِكْرَاهٍ	Legal document	الْكِتَابَ
It touches	تَمَسَّسَ	Niche	مِشْكَاةٍ	Write the deed of liberty	كَاتِبُوا
		Lamp, light	مِصْبَاحٍ	Don't force	لَا تُكْرِهُوا

## Lesson 6B: Quranic Socio-Economic Teachings

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ. رَجُلًا لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ. لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ.

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ. أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ. (النور

24:19-40

His Light is found in those houses which Allah has sanctioned to be built for the remembrance of His name; where His praise is sung, in the mornings and in the evenings again and again, by such people whom neither business nor business profit can divert from the remembrance of Allah, nor from establishing the Prayer and nor from paying Zakat, for they fear the Day of Judgment when hearts will be overturned and eyes will be petrified, who hope that Allah will reward them according to the best of their deeds and add for them even more out of His grace: for

Allah gives without measure to whom He pleases.

As for the unbelievers, their deeds will disappear like a mirage in a sandy desert, which the thirsty traveler thinks to be water, but when he comes near, he finds it to be nothing, instead he finds Allah to settle his account - Allah is swift in settling accounts. Or another parable of unbelievers' efforts is that of a person trying to swim in a bottomless ocean overwhelmed with billows, one over the other, overcast with dark clouds - layers of utter darkness one above another - so much so that if he stretches out his hand, he can hardly see it. The one to whom Allah does not give light, will have no light!

**Do you know?** The Quran took serious steps to eradicate slavery from the Islamic society gradually. These verses describe some of these steps i.e. marrying slave-men & women and giving freedom to a slave for a payment in easy installments if he / she wants to buy freedom and then helping them in financial terms. For more details, see my book: Abolition of Physical & Intellectual Slavery in Islam.

<http://www.mubashirnazir.org/ER/Slavery/L0018-00-Slavery.htm>

### Face the Challenge!

Identify 10 Arabic words from your vocabulary in which someone is asked to 'not do' something.

**Rule of the Day!** If the word **لَيْتَ** is added before a فعل ماضي, it gives the sense of expressing a wish. For example **لَيْتَ يَفْهَمُ** means "he understood" while **لَيْتَ يَفْهَمُ** means "I wish he would have understood."

Explanation	Word	Explanation	Word	Explanation	Word
Bottomless, very deep	لُجِّيٌّ	Accounting, measurement	حِسَابٍ	At morning	الْغُدُوِّ
It dominates	يَغْشَاهُ	Mirage, illusion	سَرَابٍ	At evening	الْآصَالِ
Sea wave, billow	مَوْجٌ	Desert	قِيعَةٍ	It diverts them	تُلْهِهِمْ
Clouds	سَحَابٌ	Thirsty	الظَّمْآنُ	It will be overturned	تَتَقَلَّبُ
He does not see	لَمْ يَكِدْ	He gives in full measure / causes to die	وَفَّاهُ	So that He rewards them	لِيَجْزِيَهِمْ



## Lesson 6B: Quranic Socio-Economic Teachings

### The Chapter of the Chambers

### سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ. إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ. إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ. وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ. يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ. وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأُمْرِ لَعَسَ اللَّهُ وَكِنَ اللَّهُ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ. فَضَلَّ مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ.

In the name of Allah, the Compassionate, the Merciful.

O believers! Do not put yourselves ahead of Allah and His Messenger. Fear Allah; surely Allah hears all and knows all. O believers! Do not raise your voices above the voice of the Prophet, nor speak aloud when talking to him as you speak aloud to one another, lest your deeds should come to nothing while you do not even perceive it. Those who lower their voices and speak softly in the presence of Allah's Messenger are the ones whose hearts Allah has tested for piety; they shall have forgiveness and a great reward. Those who call out to you, [O Muhammad,] from outside the private apartments, most of them lack common sense. If only they had patience until you could come out to them, it would certainly be better for them. Allah is Forgiving, Merciful.

O believers, if an evildoer comes to you with some news, verify it [investigate to ascertain the truth], lest you should harm others unwittingly and then regret what you have done. And know that Allah's Messenger is among you. If he were to follow you in most affairs, you would certainly be in trouble. Allah has endeared this faith to you and beautified it in your hearts, making unbelief, wrongdoing, and disobedience abhorrent to you. It is they who are rightly guided through Allah's grace and blessing. Allah is Knowledgeable, Wise.

#### Do you know?

In Pre-Islamic Arabia, slavery was present in its worst form. The most heinous form of slavery was sex-slavery. Beautiful young girls were trained as prostitutes to earn money for their masters.

Explanation	Word	Explanation	Word	Explanation	Word
You become	تُصْبِحُوا	They call	يُنَادُونَ	Chambers	الْحُجُرَاتِ
Ashamed	نَادِمِينَ	Beyond	وَرَاءِ	You advance	تُقَدِّمُوا
You will	عَنْتُمْ	Morally corrupt	فَاسِقٌ	You raise	تَرْفَعُوا
He endeared	حَبَّبَ	News	نَبَأٍ	It spoils	تَحْبِطَ
He beautified it	زَيَّنَ	O you all! Investigate	تَبَيَّنُوا	They lower	يَغُضُّونَ
He made it hateful / abhorrent	كَرَّهَ	You cause harm	تُصِيبُوا	He tested	امْتَحَنَ



## Lesson 6B: Quranic Socio-Economic Teachings

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنَّ فَاءَ تَ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ. إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا، أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ. (الحجرات 1-13:49)

If two parties among the believers fall into mutual fighting, make peace between them. Then if one of them transgresses against the other, fight the one who has transgressed until he returns to the commands of Allah. Then, if he returns, make peace between them with justice and be fair; for Allah loves those who are fair and just. The believers are brothers to one another, therefore, make reconciliation between your brothers and fear Allah, so that you may be shown mercy.

O believers! Let no men laugh at other men who may perhaps be better than themselves; and let no woman laugh at another woman, who may perhaps be better than herself. Do not defame [through sarcastic remarks] about one another, nor call one another by offensive nicknames. It is an evil thing to be called by a bad name after being a believer, and those who do not repent are the ones who are the wrongdoers.

O believers! Avoid suspicion, for in some cases suspicion is a sin. Do not spy on one another, nor backbite one another [to say something about another behind ones back that if one hears it, dislikes it]. Would any of you like to eat the flesh of his dead brother? Surely you would abhor it. Fear Allah; for Allah is the Acceptor of repentance, Merciful.

O mankind! We created you from a single [pair of] a male and a female, and made you into nations and tribes that you might get to know one another. Surely the noblest of you in the sight of Allah is he who is the most righteous. Allah is All-Knowledgeable, All-Aware.

Explanation	Word	Explanation	Word	Explanation	Word
Avoid!	اجْتَنِبُوا	Be just!	أَقْسِطُوا	Two groups	طَائِفَتَانِ
Suspicion	الظَّنُّ	Just people	الْمُقْسِطِينَ	They Fight	اقْتَتَلُوا
Sin	إِثْمٌ	Don't make a fun (with disdain)	لَا يَسْخَرُ	(O you all!) Make reconciliation	أَصْلَحُوا
Don't spy on	لَا تَجَسَّسُوا	It is possible that	عَسَى	She / they transgressed	بَغَتْ
Don't backbite	لَا يَغْتَبُ	Don't defame (by sarcastic remarks)	لَا تَلْمِزُوا	Other	الْأُخْرَىٰ
You hate it	كَرِهْتُمُوهُ	Don't call	لَا تَنَابَزُوا	Fight!	قَاتِلُوا
Nations	شُعُوبًا	(Offensive) nicknames	الْأَلْقَابِ	They transgress	تَبْغِي
So that you get introduced	لِتَعَارَفُوا	He does not repent	لَمْ يَتُبْ	They return	تَفِيءَ

## Lesson 6B: Quranic Socio-Economic Teachings

سُورَةُ الْحَدِيدِ	The Chapter of Iron
<p>أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ. اذْكُرُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ. إِنَّ الْمُسْـَـدِّقِينَ وَالْمُصْـَـدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ. وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ. اذْكُرُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيْجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا، وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ. سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.</p>	

Has not the time arrived for the believers to submit with fervent hearts to Allah's warning and to the truth He has revealed, so that they may not become like those who were given the Book before this, even though their term was prolonged for them but their hearts became hardened? Today most among them are transgressors. You should know that Allah restores the earth to life after its death. We have spelled out Our revelations for you, so that you may understand. Surely the charitable men and the charitable women, and those who give a goodly loan to Allah, shall be repaid manifold, and also be given a liberal reward besides it. Those who believe in Allah and His Messenger, they are the truthful and the true witnesses in the sight of their Lord; they shall have their reward and their light. But those who disbelieve and reject Our revelations; they shall be the inmates of hellfire.

You should know that the life of this world is only play and amusement, a show and boasting among yourselves, a quest for greater riches and more children. Its similitude is that of vegetation that flourish after rain: the growth of which delights the tillers, then it withers and you see it turn yellow, soon it becomes dry and crumbles away. In the hereafter there will be either severe punishment or forgiveness from Allah and His good pleasure. The life of this world is nothing but an illusion. Therefore, earnestly strive for the forgiveness of your Lord and for the paradise which is as vast as the heaven and the earth, prepared for those who believe in Allah and His Messengers. Such is the grace of Allah, which He bestows on whom He pleases, and Allah is the Owner of mighty grace.

Explanation	Word	Explanation	Word	Explanation	Word
It makes happy	أَعْجَبَ	Give loan!	أَقْرَضُوا	Iron, steel	الْحَدِيدِ
It becomes	يَهِيْجُ	It will be increased multiple times	يُضَاعَفُ	It became long	طَالَ
Yellowish	مُصْفَرًّا	The Hell	الْجَحِيمِ	Period of time	الْأَمَدُ
Broken pieces	حُطَامًا	Play, leisure	لَعِبٌ	It became hard	قَسَتْ
Delusion, illusion	الْغُرُورِ	Amusement	لَهُوَ	We clarified	بَيَّنَّا
Run!	سَابِقُوا	Boasting, show off	تَفَاخُرٌ	Charitable men	الْمُصْـَـدِّقِينَ
It is prepared	أُعِدَّتْ	Vegetation, crops	غَيْثٍ		

## Lesson 6B: Quranic Socio-Economic Teachings

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ. لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ. الَّذِينَ يَبْتَخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ. ثُمَّ قَفَّيْنَا عَلَى آثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً، وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ. (الحديد 57:16-27)

No affliction can happen on earth nor to your souls, which is not recorded in a Book, before We bring it into existence; surely that is easy for Allah. This is done so that you may not grieve for the things that you miss, or be overjoyed at what you gain; for Allah does not love any vainglorious boaster, nor those who, being stingy themselves, enjoin others to be stingy also. He that gives no heed should know that Allah is free of all needs, worthy of all praises.

Surely We sent Our Messengers with clear signs, and sent down with them the Book and the Scales of Justice, so that men may conduct themselves with fairness. We also sent down Iron, with its mighty strength and diverse uses for mankind, so that Allah may know those who will help Him, though unseen, and help His Messengers. Surely Allah is All-Powerful, All-Mighty.

We sent Noah and Abraham, and bestowed among their descendants Prophethood and the Book. Some of them adopted the right guidance, but most of them were transgressors. After them We sent other Messengers, one after the other, and followed them with Jesus the son of Mary. We gave him The Gospel, and put compassion and mercy into the hearts of his followers. As for monasticism, they instituted it themselves - for We did not enjoin it on them - in order to seek the good pleasure of Allah, but they did not observe it as it should have been observed. Yet We rewarded those among them who were true believers, but most of them are transgressors.

Explanation	Word	Explanation	Word	Explanation	Word
We sent continuously	قَفَّيْنَا	He pays no attention	يَتَوَلَّ	We bring it into existence	أَنْ نَبْرَأَهَا
Their footsteps	آثَارِهِمْ	Clear signs	الْبَيِّنَاتِ	Easy	يَسِيرٌ
Compassion, love	رَأْفَةً	Balance, the criteria for right & wrong	الْمِيزَانَ	So that not, لا كِي	لِكَيْلَا
Monasticism	رَهْبَانِيَّةً	Strength	بَأْسٌ	You become disappointed	تَأْسَوْا
They invented (from their own)	ابْتَدَعُوا	Hard	شَدِيدٌ	It lacks	فَاتَ
We made it mandatory	كَتَبْنَا	Powerful	قَوِيٌّ	Don't be happy	لَا تَفْرَحُوا
Pleasure	رِضْوَانٍ	Progeny, children	ذُرِّيَّةً	Self-proud	مُخْتَالٍ
They took care of it	رَعَوْهَا	One who selects the right path	مُهْتَدٍ	Boaster	فَخُورٍ
Its requirements to observe	رِعَايَتِهَا			They become stingy	يَبْتَخُلُونَ

## Lesson 6B: Quranic Socio-Economic Teachings

The Chapter of Banishment	سُورَةُ الْحَشْرِ
<p>وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْ جَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.</p> <p>لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ. وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنًا فَلَوْلَاكَ هُمُ الْمُفْلِحُونَ. وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ.</p> <p>(الحشر 59:6-10)</p>	

As for those spoils of theirs which Allah has bestowed on His Messenger, you spurred neither cavalry nor camelry to capture them: but Allah gives authority to His Messengers over whom He pleases, for Allah has power over all things. Whatever spoils from the dwellers of the township Allah has bestowed on His Messenger, shall belong to Allah, His Messenger, [Messenger's] relatives, and to the orphans, the needy and the travellers in need; so that it may not become the property of the rich among you. Whatever the Messenger gives you, take it and from whatever he forbids you, refrain from it. Fear Allah; for Allah is stern in retribution.

[A share of the spoils shall be given to] the indigent immigrants who were driven out of their homes and their possessions, and are seeking Allah's grace and His good pleasure and who want to help Allah and His Messenger: such are indeed the true believers. [A share of the spoils shall also be given to] those who [made their abode in Medina i.e. the Ansar] and believed even before the arrivals of the immigrants and love those who migrated to them and entertain no desire in their hearts for things given to them, and prefer those immigrants over themselves, even though they themselves are poor. [In fact] those who are saved from the greediness of hearts, are the ones who will achieve true success. And [it is also for] those who came after them and say: "Our Lord! Forgive us and our brothers who embraced the faith before us and do not leave any malice in our hearts towards the believers. Our Lord! Surely You are the Kind, the Merciful."

### Rule of the Day

If the word **لَعَلَّ** is added before a **فعل مضارع**, it gives the sense of expressing a hope. For example **يَفْهَمُ لَعَلَّ** means "he understands / will understand" while **لَعَلَّ يَفْهَمُ** means "I hope that he will understand."

Explanation	Word	Explanation	Word	Explanation	Word
They sacrifice	يُؤْتِرُونَ	Township	الْقُرَى	Gathering (on the Judgment day)	الْحَشْرِ
Poverty	خَصَاصَةً	Revolving	دُولَةً	He gave	أَفَاءَ
His is protected	يُوقِ	Punishment	الْعِقَابِ	You expedited	جَفْتُمْ
Greediness	شَحْنًا	They made	تَبَوَّءُوا	Horses, cavalry	خَيْلٍ
They advanced us	سَبَقُونَا	Home	الدَّارَ	Animals used for transportation e.g. camel	رِكَابٍ
Malice	غِلًّا	He migrated	هَاجَرَ	He appoints as a master	يُسَلِّطُ

## Lesson 6B: Quranic Socio-Economic Teachings

The Chapter of Divorce	سُورَةُ الطَّلَاقِ
<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p>يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا. فَإِذَا بَلَغَ الْأَجَلُوهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ. ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا. وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا. وَاللَّائِي يَنْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا. ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا.</p>	
<p>In the name of Allah, the Compassionate, the Merciful.</p> <p>O Prophet! If you and the believers divorce your wives, divorce them at the end of their prescribed periods, and count their prescribed periods accurately. Fear Allah, your Lord. Do not expel them from their homes [during their waiting period], nor they themselves should leave, unless they have committed an open lewdness. These are limits set by Allah; he that transgresses the limits of Allah will wrong his own soul. You never know, Allah may, thereafter, bring about some new situation [of reconciliation]. Then when their waiting period ends, either keep them honorably or part with them in an honorable way. Call to witness two honest persons among you, and [O witnesses,] bear witness equitably for the sake of Allah.</p> <p>This advice is being given to all who believe in Allah and the last Day. He that fears Allah may be provided a way out by Him, and given sustenance from the sources he could never imagine: for Allah is all sufficient for the person who puts his trust in Him. Surely Allah brings about what He pleases, and Allah has set a measure for all things.</p> <p>If you have any doubt concerning those of [your wives] who have ceased menstruating, then [you should know] that their waiting period will be three months, and the same will apply to those who have no menstruation [due to young age or a disease]. As for those who are pregnant, their waiting period will end with delivery. Allah will ease the hardship of those who fear Him. This is the command of Allah which He has sent down to you. He that fears Allah, will have his sins removed and his reward enlarged.</p>	

Explanation	Word	Explanation	Word	Explanation	Word
They lost hope	يَنْسَنَ	He brings new situation	يُحْدِثُ	Divorce	الطَّلَاقِ
You doubt	ارْتَبْتُمْ	Keep	أَمْسِكُوا	You divorce them	طَلِّقُوهُنَّ
They menstruate	يَحِضْنَ	Leave	فَارِقُوا	Waiting period after divorce	عِدَّة
Pregnancy	الْأَحْمَالِ	It is advised	يُوعَظُ	Count!	أَحْصُوا
He will make void, He will remove	يُكَفِّرُ	He imagines	يَحْتَسِبُ	He crossed limits	يَتَعَدَّ
He will enlarge	يُعْظِمُ	Those who, plural of التي	اللَّائِي	You don't know	لَا تَدْرِي

## Lesson 6B: Quranic Socio-Economic Teachings

أَسْكُنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلًا فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمُّوا رِيَّتَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمْ فَسَتَرْضِعْ لَهُ أُخْرَى. لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا.

وَكَايْنٍ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حَسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُكَرًا. فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا. أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا.

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا. اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا.

Let those women, during their waiting period ('Iddat), live where you yourselves live according to your means. You shall not harass them so as to make life intolerable for them. If they are pregnant, maintain them until their delivery: and if, after that, they suckle your offspring, compensate them and settle the matter of compensation with mutual consultation and in all fairness. But if you cannot bear with each other then let another woman suckle the baby for you. Let the rich man give according to his means, and the poor man give according to what Allah has given him. Allah does not charge a man with more than He has given him; soon Allah may bring ease after hardship.

How many townships have rebelled against the commandments of their Lord and His Messengers! Stern was Our reckoning with them and exemplary was Our punishment. So they tasted the fruit of their misdeeds, and the fruit of their misdeeds was perdition. Allah has prepared for them a severe punishment. Therefore, fear Allah! O men of understanding and faith. Allah has indeed sent down to you an admonition:

A Messenger reciting to you the revelations of Allah containing clear guidance, so that he may lead the believers who do good deeds from the darkness to the light. He that believes in Allah and does good deeds, shall be admitted to gardens beneath which rivers flow, to live therein forever; and Allah has prepared an excellent provision for them. It is Allah Who has created seven heavens, and earths as many. His commandment descends through them, so that you may know that Allah has power over all things, and that Allah encompasses all things in His knowledge.

*(Adopted from the Translation of F. Malik)*

Explanation	Word	Explanation	Word	Explanation	Word
We punished it	عَذَّبْنَاهَا	You are in difficulty	تَعَاسَرْتُمْ	Dwell! Provide residence!	أَسْكُنُوا
Exemplary	نُكَرًا	She suckles the baby	تُرَضِّعُ	Your finding, your availability	وُجْدِكُمْ
She / they tasted	ذَاقَتْ	Rich, the person financially relax	ذُو سَعَةٍ	Your harm	تُضَارُّوْا
Curse	وَبَالَ	Problem	عُسْرٍ	To creative difficulties	لِتُضَيِّقُوا
Result	عَاقِبَةُ	Ease	يُسْرًا	They deliver (a child)	يَضَعْنَ
Loss	خُسْرًا	She / they rebelled	عَتَتْ	They suckle (the baby)	أَرْضَعْنَ
He encircles	أَحَاطَ	We reckoned	حَاسَبْنَاهَا	Their remuneration	أُجُورَهُنَّ
				Settle! Decide!	أَتَمُّوْا

## Lesson 7A: The Groups of ثلاثي مجرد and the Source Noun مصدر

### The Result

Compare the result. Each line carried four marks. If your score is below 80%, repeat the test.

مصدر	Meaning	ماضي معلوم	ماضي مجهول	مضارع معلوم	مضارع مجهول
رَزَقَ (ن)	To provide as sustenance	رَزَقَ	رُزِقَ	يَرْزُقُ	يُرْزَقُ
سَجَدَ (ن)	To prostrate	سَجَدَ	سُجِدَ	يَسْجُدُ	يُسْجَدُ
قَالَ (ن)	To say	قَالَ	قِيلَ	يَقُولُ	يُقَالُ
أَمَرَ (ن)	To instruct / request / advise	أَمَرَ	أُمِرَ	يَأْمُرُ	يُؤْمَرُ
رَجَعَ (ف)	To return	رَجَعَ	رُجِعَ	يَرْجِعُ	يُرْجَعُ
شَكَرَ (ن)	To be thankful	شَكَرَ	شُكِرَ	يَشْكُرُ	يُشْكَرُ
عَبَدَ (ن)	To worship	عَبَدَ	عُبِدَ	يَعْبُدُ	يُعْبَدُ
نَظَرَ (ن)	To see, to think, to wait	نَظَرَ	نُظِرَ	يَنْظُرُ	يُنْظَرُ
عَلِمَ (س)	To know	عَلِمَ	عُلِمَ	يَعْلَمُ	يُعْلَمُ
شَهِدَ (س)	To observe	شَهِدَ	شُهِدَ	يَشْهَدُ	يُشْهَدُ
مَرَضَ (س)	To be ill	مَرَضَ	مُرِضَ	يَمْرَضُ	يُمْرَضُ
غَلَبَ (ض)	To dominate	غَلَبَ	غُلِبَ	يَغْلِبُ	يُغْلَبُ
جَلَسَ (ض)	To sit	جَلَسَ	جُلِسَ	يَجْلِسُ	يُجْلَسُ

You may have noticed that certain words do not follow exactly the pattern and weight mentioned in previous lessons. For example رأى يري، باع يبيع، قال يقول etc. There are special rules for their transformation. We will discuss in the next level.

**Rule of the Day!** If the word **س** is added before a فعل مضارع, it gives the sense of ‘soon’. For example **يَفْهَمُ** means “he understands / will understand” while **سَيَفْهَمُ** means “Soon he will understand.”



## Lesson 7A: The Groups of ثلاثي مجرد and the Source Noun مصدر

مصدر	Meaning	ماضي معلوم	ماضي مجهول	مضارع معلوم	مضارع مجهول
كِتَابَةٌ (ن)	To write	كَتَبَ	كُتِبَ	يَكْتُبُ	يُكْتَبُ
فَعَلَ (ف)	To do	فَعَلَ	فُعِلَ	يَفْعَلُ	يُفْعَلُ
كُفِّرَ (ن)	To disbelieve, to reject	كَفَرَ	كُفِرَ	يَكْفُرُ	يُكْفَرُ
أَخَذَ (ن)	To take, to catch	أَخَذَ	أُخِذَ	يَأْخُذُ	يُؤْخَذُ
قَبُولٌ (س)	To accept	قَبِلَ	قُبِلَ	يَقْبَلُ	يُقْبَلُ
تَرَكَ (ن)	To leave	تَرَكَ	تُرِكَ	يَتْرُكُ	يُتْرَكُ
بَعَثَ (ن)	To send, to raise up	بَعَثَ	بُعِثَ	يَبْعُثُ	يُبْعَثُ
قَتَلَ (ن)	To kill	قَتَلَ	قُتِلَ	يَقْتُلُ	يُقْتَلُ
عَمَلَ (ف)	To perform, to do	عَمَلَ	عُمِلَ	يَعْمَلُ	يُعْمَلُ
ضَرَبَ (ض)	To beat, to describe	ضَرَبَ	ضُرِبَ	يَضْرِبُ	يُضْرَبُ
نَصَرَ (ن)	To help	نَصَرَ	نُصِرَ	يَنْصُرُ	يُنْصَرُ
كَرَامَةٌ (ك)	To be respected	كَرَّمَ	كُرِّمَ	يَكْرُمُ	يُكْرَمُ
حَسِبَ (ح)	To think	حَسِبَ	حُسِبَ	يَحْسِبُ	يُحْسَبُ
فَرَحَ (س)	To be happy	فَرَحَ	فُرِحَ	يَفْرَحُ	يُفْرَحُ
بُعَدَ (ك)	To be away	بُعَدَ	بُعِدَ	يَبْعُدُ	يُبْعَدُ
قُرْبَةٌ (ك)	To be near	قُرِبَ	قُرِبَ	يَقْرُبُ	يُقْرَبُ

Now prepare the complete tables of all of the words mentioned here.

## Lesson 7B: Hadith Commentary

**The Result:** Calculate your score. Each paragraph carries 10 mark. If your score is less than 80%, repeat the exercise. The translation is provided for each paragraph. Text in parenthesis [ ] is the information not describe in the original Arabic text but its sense is understood.

Give Everyone his Due Right	أَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ
<p>عن أبي جُحَيْفَةَ وَهَبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ سَلْمَانَ الْفَارِسِيِّ وَأَبِي الدَّرْدَاءِ. فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً، فَقَالَ: "مَا شَأْنُكَ؟" قَالَتْ: "أَخَوْتُ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا."</p> <p>فَجَاءَ أَبُو الدَّرْدَاءِ، فَصَنَعَ لَهُ طَعَامًا، فَقَالَ لَهُ: "كُلْ، فَإِنِّي صَائِمٌ." قَالَ: "مَا أَنَا بِأَكْلٍ حَتَّى تَأْكُلَ." فَأَكَلَ. فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ، فَقَالَ لَهُ: "نَمْ." فَنَامَ. ثُمَّ ذَهَبَ يَقُومُ، فَقَالَ لَهُ: "نَمْ." فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ سَلْمَانُ: "قُمْ الْآنَ." فَصَلَّيَا جَمِيعًا. فَقَالَ لَهُ سَلْمَانُ: "إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَإِنْ لِنَفْسِكَ عَلَيْكَ حَقًّا، وَلِأَهْلِكَ عَلَيْكَ حَقًّا. فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ."</p> <p>فَاتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "صَدَقَ سَلْمَانُ." (رواه البخاري في الصوم)</p>	
<p>Narrated by Abu Juhaifa Wahb Ibn A'bdullah, he said: The Prophet made Salman Al-Farsi and Abu Darda brothers. [Once] Salman visited Abu Darda. He saw Umm Darda wearing unattractive cloths. He asked, "What happened to you?" She said, "Your brother Abu Darda does not have any worldly desire."</p> <p>Abu Darda came and prepared food for him and said to him: "Eat, [I will not eat because] I am fasting." He [Salman] said: "I will not eat unless you eat [with me]." So he started eating. At night time, Abu Darda stood [for prayer] and [Salman] said to him, "Sleep." When some night was passed, Abu Darda [again] stood for prayer. He [Salman] said to him, "Sleep". At the last of part of night, Salman said, "Now stand up." Both of them performed the prayer collected. Salman said to him, "Surely your Lord has rights upon you. Surely your body has rights upon you and surely your family has rights upon you. Give everyone having right his due rights.</p> <p>Then he came to the Prophet and described that to him. The Prophet said, "Salman spoke the truth." (Bukhari reported it in [the chapter of] Fasting)</p>	

### Do you know?

Islamic texts like the Quran & the Hadith are analyzed from different angles: (1) Meaning of **individual words**. (2) **Grammatical** issues. (3) Issues related to **rhetoric**. In Arabic, it is very important to consider the rhetorical aspect of a statement because many words and phrases are metaphorical and figurative meaning. (4) **Background** information & the **context** for that statement. (5) The **message** described in the text.

Explanation	Word	Explanation	Word	Explanation	Word
Eater	أَكَلَ	A woman wearing unattractive cloths	مُتَبَدِّلَةً	Give!	أَعْطِ
Sleep!	نَمْ	He made	صَنَعَ	He made brothers	أَخَى
He slept	نَامَ	Eat!	كُلْ	He visited	زَارَ

## Lesson 7B: Hadith Commentary

أ – شرح المفردات		A – Explanation of Individual Words
الكلمة	معناها	
آخى بينهما	جَعَلَهُمَا كَالْأَخَوَيْنِ. الْمُضَارِعُ: يُؤَاخِي. الْمَصْدَرُ: مُؤَاخَاةٌ.	
He made them 'like brothers'. Its مضارع is يؤاخي. Its مصدر is مؤاخاة [which means making brothers].		
تَبَدَّلَ	لَبَسَ ثِيَابَ الْبِدَلَةِ، وَهِيَ لِبَاسُ الْمِهْنَةِ وَالْعَمَلِ. وَالتَّبَدُّلُ: تَرَكُ التَّزَيُّنِ.	
He wore the uniform. It is the dress of professional and work. تبدل means leaving attractive dress.		
صَنَعَ الشَّيْءَ	عَمِلَهُ. وَالْمَصْدَرُ: صُنْعٌ.	He worked on it. Its مصدر is صنع [making].
الشَّأْنُ	الْحَالُ وَالْأَمْرُ. جَمْعُ: شُؤُونٌ.	Condition and matter. Plural: شُؤُونٌ.
صَدَّقَ سَلْمَانُ	هَذَا إِقْرَارٌ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَالٌ عَلَى صِحَّةِ قَوْلِ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ. وَالْإِقْرَارُ مِنَ السَّنَةِ. وَلَأنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقْرَأُ أَحَدًا عَلَى بَاطِلٍ.	
This is approval of the Prophet that indicates the correctness of Salman's words. His acceptance is Sunnah because He did not used to approve anyone's false acts.		
ب – إِيضَاحَاتٌ نَحْوِيَّةٌ		B – Grammatical Explanations
(1) مَا أَنَا بِأَكَلٍ: هَذِهِ "مَا الْحِجَازِيَّةُ". وَهِيَ مِنْ أَخَوَاتِ "لَيْسَ". تَدْخُلُ عَلَى الْجُمْلَةِ الْاسْمِيَّةِ، فَتَرْفَعُ اسْمَهَا وَتَنْصِبُ خَبَرَهَا، نَحْوُ: مَا هَذَا بَشَرًا. (يُوسُفَ 12:31). وَقَدْ يَقْتَرِنُ خَبَرُهَا بِالْبَاءِ، نَحْوُ: وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ. (البقرة 2:74).		
(1) <b>I am not going to eat:</b> This is the ما of Hijaaz. It is from the group of ليس. When it is entered on a Nounish Sentence, it gives رفع to its noun and نصب to its khabr. For example: "He is not a man." (Joseph 12:31). Here هَذَا is مبتدأ while بَشَرًا is Khabr which has a نصب. Its khabr is also merged with ب. For example: "Allah is not ignorant (بغافل) of what you do." (Baqarah 2:74). Here it is مجرور due to ب.		

Explanation	Word	Explanation	Word	Explanation	Word
Sisters, belonging to the same group	أَخَوَاتٍ	Acceptance, approval	إِقْرَارُ	Explanation	شرح
It changes to رفع form	تَرْفَعُ	It indicates, it is an argument	دَالٌ	Single words	المفردات
It changes to نصب form	تَنْصِبُ	Correctness	صِحَّةٌ	He wore	لَبَسَ
It comes with, it meets	يَقْتَرِنُ	He does not accept	لَا يَقْرَأُ	Work costume	البِدَلَةُ
For example	نَحْوُ	Clarifications, explanations	إِيضَاحَاتٌ	Profession	المِهْنَةُ
		Grammatical	نَحْوِيَّةٌ	Wearing attractive dress / jewelry etc.	التَّزَيُّنِ

## Lesson 7B: Hadith Commentary

- (2) حتى تأكل: "حتى" هنا بمعنى "إلى". و يُنصبُ الفعل المضارع بعدها بإضمار "أن" و هو مَحذوفٌ.
- (3) فلما كان الليل...: هنا "كان" تامةٌ. وتكونُ تامةً إذا كانت بمعنى "حدث، وجد، وقع"، وحينئذ يكون مرفوعها فاعلاً. إليك مثالين آخرين: (أ) مَا شَاءَ اللَّهُ كَانَ، وما لم يشأْ لم يكن. (ب) ولَمَّا كَانَ اللَّيْلُ مَاتَ الْمَرِيضُ.
- (4) إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا: هنا "حقًّا" اسمٌ إنَّ. إذا كان اسمٌ "إنَّ" نكرةٌ وخبرها شبه جملةٌ وَجَبَ تَوْسُطُ خَبَرِهَا بَيْنَهَا وَبَيْنَ اسْمِهَا، نحو: "إِنَّ لَدَيْنَا أَنْكَالًا." (المزمل 73:12) وإذا كَانَ الاسمُ معرفةً جَازَ تَوْسُطُ الْخَبَرِ، نحو: إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ. (الغاشية: 88:25-26)
- (5) كُلْ فَإِنِّي صَائِمٌ: هذه الفاءُ التعليليةُ فمعنى "فإني" "لأنِّي". إِلَيْكَ أَمْثَلَةٌ أُخْرَى لِلْفَاءِ التعليلية: (أ) لَا تَأْكُلُوا بِالشَّمَالِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشَّمَالِ. (ب) إِيَّاكُمْ وَالْحَسَدُ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ. (ج) إِيَّاكَ وَالْكَذِبَ فَإِنَّهُ خُلِقَ ذَمِيمٌ.

(2) **Until you eat:** Here "until" means "to". The فعل مضارع will be given نصب due to hidden أن which is omitted [but actually available between حتى and تأكل.]

(3) **When the night occurred ...:** Here the word كان is perfect. When it is perfect, it gives the meaning of "it occurred, it was found, it happened". In that case, its فاعل will be مرفوع. Two other examples are [presented] for you: (A) What Allah wills, it happens. What He does not will, does not happen. (B) When night occurred, the patient died. (If is not in the meaning of 'occurrence', then it is called كان ناقصة. See Lesson 5A of Level 2 for more details.)

(4) **Surely your Lord has rights upon you:** Here, the word حقا is the noun of إنَّ. When the noun (مبتدا) of إنَّ is a common noun and its خبر is like a sentence, it is essential to place the خبر between إنَّ and its noun. For example: "Surely there are heavy shackles available with us." (Muzzammil 73:12). If the noun is a proper noun, it is allowed [but not mandatory] to place the خبر between [إنَّ و مبتدا]. For example: "Surely they have a returning place with Us and then surely their accountability will be Our task."

(5) **Eat, I am fasting:** This ف is for describing the reason. So the meaning of فإني is "because I am". There are other examples of ف of reasoning: (A) Don't eat with your left hand **because** surely, the Satan eats with the left hand. (B) Beware of jealousy **because** surely it eats the good deeds like the fire eats the wood. (C) Beware of falsehood **because** surely it is a bad character.

Explanation	Word	Explanation	Word	Explanation	Word
Proper Noun	مَعْرِفَةٌ	He died	مَاتَ	A word hidden but understood	إِضْمَارٍ
Their place of return	إِيَابَهُمْ	Common noun	نَكْرَةً	Omitted in words but present in meaning	مَحذُوفٌ
Related to 'reason'	التَّعْلِيلِيَّةُ	Like a <b>sentence</b>	شِبْهُ جُمْلَةٍ	Complete, تامة, كان تامة means "be, happened"	تَامَةً
Examples, plural of مثال	أَمْثَلَةٌ	It becomes mandatory	وَجَبَ	It happened	وَقَعَ
Wood used for burning	الْحَطَبُ	Putting between	تَوْسُطُ	The word having رفع	مَرْفُوعٌ
Dispraised, bad	ذَمِيمٌ	Heavy shackles	أَنْكَالًا	A noun which does a task	فَاعِلًا

## Lesson 7B: Hadith Commentary

C – Rhetorical Sides	ج – مِنَ الْجَوَانِبِ الْبَلَاغِيَّةِ
<p>الْكِنَايَةُ فِي قَوْلِ أُمِّ الدَّرْدَاءِ "أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا." فَهَذِهِ الْعِبَارَةُ كِنَايَةٌ عَنْ انْصِرَافِهِ عَنِ الدُّنْيَا، وَعَدَمِ اهْتِمَامِهِ بِهَا.</p> <p>In the words of Umm Darda, there is a metonymy, "Your brother Abu Darda has no need in this world." This statement is a metonymy to describe his turning away from and not taking care of the worldly matters.</p>	
D – What can be derived from the Statement?	د – مَا يُسْتَفَادُ مِنَ النَّصِّ
<p>(1) الإسلام دينُ التَّوَسُّطِ والاعتدالِ، الدينُ الَّذِي يَجْمَعُ بَيْنَ مَطَالِبِ الدُّنْيَا وَمَطَالِبِ الدِّينِ. فَعَلَى الْإِنْسَانِ أَنْ يَتَّبِعِي فِيمَا آتَاهُ اللَّهُ الدَّارَ الْآخِرَةَ، وَالْأَمْرَ يَنْسَى نَصِيحَةَ مِنَ الدُّنْيَا وَيُحْسِنُ كَمَا أَحْسَنَ اللَّهُ إِلَيْهِ. فَيَصُومُ وَيُفْطِرُ، وَيَقُومُ اللَّيْلَ يَنَامُ، وَيَتَزَوَّجُ النِّسَاءَ، فَيَجْمَعُ بِذَلِكَ بَيْنَ عِبَادَةِ اللَّهِ تَعَالَى وَبَيْنَ مَا يَطْلُبُهُ الْجَسَدُ وَمَا تَبْتَغِيهِ الرُّوحُ.</p> <p>(2) لَا تَشَدُّدٌ فِي الدِّينِ، وَلَا رَهْبَانِيَّةٌ فِي الْإِسْلَامِ، وَعَلَى الْمُسْلِمِ أَنْ يُدْرِكَ هَذِهِ الْحَقِيقَةَ فَلَا يَنْهَكَ جَسَدُهُ فِي الْعِبَادَةِ، وَلَا يُسْرِفَ فِي حَرَمَانِ نَفْسِهِ مِنْ طَيِّبَاتِ الدُّنْيَا الْمُبَاحَةِ.</p> <p>(1) Islam is the religion of moderation and ease. It is the religion that combines the worldly and religious objectives. It is the responsibility of a person to seek what Allah will give him in the Hereafter but he should not forget his share in this world. He should do good as Allah does good with him. He should fast and also not fast. He should stand for prayer at night but also sleep. He should marry with women. He should accumulate Allah's worship and what the body and the spirit demands.</p> <p>(2) There is no extremism in the religion. There is no monasticism in Islam. It is essential for the Muslim to understand this reality. He should not forbid his body's [requirements] due to worship. He should not transgress by forbidding the lawful pure worldly things for himself.</p>	

Explanation	Word	Explanation	Word	Explanation	Word
Body	الْجَسَدُ	Moderation	الاعتدال	Sides	الْجَوَانِبِ
It demands	تَبْتَغِي	He gathers	يَجْمَعُ	Rhetoric	الْبَلَاغِيَّةِ
Spirit, soul	الرُّوحُ	Demands	مَطَالِبِ	Metonymy	الْكِنَايَةُ
Extremism, strictness	تَشَدُّدٌ	He forgets	يَنْسَى	Statement	الْعِبَارَةُ
He transgresses	يُسْرِفُ	Share	نَصِيبِ	Turning away, departure	انْصِرَافِ
Forbidding, deprivation	حَرَمَانِ	He does good	يُحْسِنُ	Taking care of	اهْتِمَامِ
Allowed	الْمُبَاحَةِ	He did good	أَحْسَنَ	Its benefit is got, its meanings are derived	يُسْتَفَادُ
		He does not fast, he eats & drinks	يُفْطِرُ	A clear statement	النَّصِّ

## Lesson 7B: Hadith Commentary

أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟

Are you intervening in a limit from Allah's Limits?

عن عائشة رضي الله عنها أن قرئشاً أهمهم شأن المرأة المخزومية التي سرقت، فقالوا: "من يكلم فيها رسول الله صلى الله عليه وسلم؟". فقالوا: "من يجترئ عليه إلا أسامة ابن زيد حب رسول الله صلى الله عليه وسلم؟" فكلّمه أسامة، فقال رسول الله صلى الله عليه وسلم: "أتشفع في حد من حدود الله تعالى؟" ثم قام، فاختطب، ثم قال: "إنما أهلك الذين من قبلكم أنهم كانوا إذا سرق فيهم الشريف تركوه، وإذا سرق فيهم الضعيف أقاموا عليه الحد، وإني لأرى الله لو أن فاطمة بنت محمد سرقت لقطعت يدها." (متفق عليه)

Narrated by Ayesha that the most important matter for Quraish was the condition of the woman of Banu Makhzum [a noble family of Makkah] that committed theft. They said, "Who will talk to Allah's Prophet about her?" Then they said, "Who can be courageous enough for that except Usama Ibn Zaid, the beloved of Allah's Prophet?" Therefore, Usama talked to him. Allah's Apostle said, "Are you intervening in a limit from Allah's limits?" Then he stood up and delivered a sermon and said, "Surely those who were before you were ruined because when a noble person from them used to steal something, they used to leave him. And when a weak person from them used to steal, they use to implement the punishment on him. By Allah! If Fatima, the daughter of Muhammad, steal something, definitely I will cut her hand [as well]." (Agreed upon)

### A – Explanation of Individual Words

أ – شرح المفردات

معناها	الكلمة
It worried him and caused grief to him.	أَفْلَقَهُ وَأَحْزَنَهُ
نسبة إلى بني مخزوم. واسم هذه المرأة فاطمة بنت الأسود بن عبد الأسد.	الْمَخْزُومِيَّة
Al Makzumiyyah: It is the relationship to Banu Makhzoom. The name of that woman was Fatima Bint Al Aswad Ibn A'bdul Asad.	
أَقْدَمَ عَلَيْهِ مِنْ غَيْرِ تَوَقُّفٍ، فَهُوَ جَرِيءٌ. وَالْمَصْدَرُ: جُرْأَةً، وَجُرْأَةً.	جُرُؤٌ عَلَى الشَّيْءِ
He moves forward for it without any hesitation, so he is courageous. Its مصدر is جراءة [which means courage].	

Explanation	Word	Explanation	Word	Explanation	Word
It caused grief	أَحْزَنَ	He delivered the sermon	اخْتَبَطَ	You intervene	تَشْفَعُ
Relationship	نِسْبَةً	It destroyed	أَهْلَكَ	Punishment	حَدٌّ
Being courageous	جُرُؤٌ	Honorable	الشَّرِيفُ	Most concerned issue for them	أَهَمَّهُمْ
He stepped forward	أَقْدَمَ	By God	وَإِنَّمَا اللَّهُ	The woman belonging to Banu Makhzum	الْمَخْزُومِيَّة
Taking a pause	تَوَقَّفَ	I cut	قَطَعْتُ	She theft	سَرَقَتْ
Brave, courageous	جَرِيءٌ	It worried	أَفْلَقَ	Who can get courage	يَجْتَرِئُ

## Lesson 7B: Hadith Commentary

الكلمة	معناها
اجترأ على الشيء	تَشَجَّع. والمراد هنا: أنه لا يجترئ عليه أحدٌ لِمَهَابَتِهِ صلى الله عليه وسلم ، ولكنَّ أسامة له إِذْلالٌ وَمَنْزِلَةٌ عند رسولِ الله صلى الله عليه وسلم ، فهو يَجْسُرُ على ذلك.
He became bold. Here it means: There was nobody getting courage due to solemnity of the Prophet. But Usama had the position and rank with Allah's Prophet, so he dared to do that.	
الْحُبُّ	المَحْبُوب. ج أَحِبَّابٌ، وَحِبَّانٌ.
كَلَّمَ	المراد به هنا شَفَعَ
شَفَعَ لِفُلَانٍ إِلَى فُلَانٍ فِي كَذَا	طَلَبَ إِلَيْهِ أَنْ يُعَاوَنَهُ فِيهِ. فَهُوَ شَفِيعٌ وَشَافِعٌ وَسَمِيَ الشَّافِعَ شَافِعًا لِأَنَّهُ يَضُمُّ طَلِبَهُ إِلَى طَلَبِ الْمَشْفُوعِ لَهُ. وَالْمَصْدَرُ: شَفَاعَةٌ. تقول: اشْفَعْ لِي إِلَى الْمُدِيرِ فِي سَفَرِي إِلَى مَكَّةَ.
He demanded cooperation in that manner. He is intervener. He is given this name because demands for the person for whom he intervenes. Its مصدر is شفاعَة. For example, you say: Intervene for me to the manager during my travel to Makkah.	
الْحُدُودُ	حَدُّ الشَّيْءِ: طَرَفُهُ. وَفِي اصطلاح الشَّرْعِ: عُقُوبَةٌ مُقَدَّرَةٌ وَجَبَتْ عَلَى الْجَانِي. ج حُدُودٌ
Limit of something i.e. its edge. In the terminology of Shariah, it is the determined punishment which is essential to be given to the criminals. Plural: حُدُودٌ	
اخْتَطَبَ	خَطَبَ
He delivered the sermon.	

Explanation	Word	Explanation	Word	Explanation	Word
Manager	الْمُدِيرِ	Plural, abbreviation of جمع	ج	Taking courage	اجترأ
Edge, border	طَرَفٌ	He intervened	شَفَعَ	He got courage	تَشَجَّعَ
Terminology	اصطلاح	To cooperate	أَنْ يُعَاوَنَ	Here it is meant	المراد هنا
Punishment	عُقُوبَةٌ	Intervener	شَفِيعٌ	Solemnity	مَهَابَةٌ
Determined	مُقَدَّرَةٌ	Intervener	شَافِعٌ	Putting arguments	إِذْلالٌ
Criminal	الْجَانِي	The person for whom someone is intervening	الْمَشْفُوعُ	Rank, position	مَنْزِلَةٌ
		Intervention	شَفَاعَةٌ	He dares	يَجْسُرُ
		Intervene!	اشْفَعْ	Beloved	الْمَحْبُوب



## Lesson 7B: Hadith Commentary

الكلمة	معناها
الشَّرَفُ	المَجْدُ والحَسَبُ وعلوُّ المنزلة. والشَّرِيف: صاحبُ الشَّرَف. ج شُرَفَاءُ وأَشْرَافٌ.
Honor, noble descent and high rank. شرفاء و أشرف is the person having honor. Plural: شُرَفَاءُ	
الضَّعِيفُ	المراد بالضعيف هنا الوَضِيع وهو ضدُّ الشَّرِيف.
Here ضعیف (weak) means the people considered inferior [in the society]. It is opposite to شریف.	
أَقَامَ الْحَدَّ	تَفَدَّ
هَلَكَ	مَاتَ. المصدر: هَلَكَ، وَتَهْلُكَةُ. وَأَهْلَكَهُ: جَعَلَهُ يَهْلِكُ.
He died. Its مصدر is هَلَكَ (death, ruin). أَهْلَكَهُ means he made him died [i.e. he killed him].	
أَيُّمُ اللَّهِ	كَلِمَةُ قَسَمٍ. هَمْزُهَا هَمْزَةُ وَصَلٍ. يُقَالُ: وَأَيُّمُ اللَّهِ، لِأَفْعَلَنْ كَذَا.
It is words for swearing. Its hamza is that of joining. It is said: By God, I'll definitely do that.	
<b>B – Grammatical Explanations</b>	
<b>ب — إِيضَاحَاتٌ نَحْوِيَّةٌ</b>	
<p>(1) <b>إِنَّمَا أَهْلَكَ:</b> إِنَّمَا هِيَ "إِنْ" دَخَلَتْ عَلَيْهَا "مَا الْكَافَةُ" فَكَفَّتْهَا عَنِ الْعَمَلِ. وَتُفِيدُ "إِنَّمَا التَّعْيِينَ، وَهُوَ إِثْبَاتُ الْحُكْمِ لِلْمَذْكُورِ، وَنَفْيُهُ عَمَّا عَدَاهُ، نَحْوُ: "إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ." (التوبة 9:62) تَدْخُلُ إِنَّمَا عَلَى الْجُمْلَةِ الْفَعْلِيَّةِ أَيْضًا كَمَا فِي الْحَدِيثِ، وَكَمَا فِي قَوْلِهِ تَعَالَى: "قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُمُ إِلَهٌ وَاحِدٌ." (الأنبياء 21:108)</p>	
<p>(1) <b>Surely it killed:</b> إِنَّمَا is the word إِنَّ entered on the refraining مَا which make it refraining from an action. The إِنَّمَا gives the meaning of specification. It affirms the described rule and negates whatever else [i.e. it gives meaning of 'only for']. For example: "Surely the charity is only for poor." (Al Tauba 9:62) إِنَّمَا is entered on a Verb-Sentence as mentioned in the Hadith and as mentioned in Allah's words: "Say! It is only revealed to me that your God is a Single God." (Anbiya 21:108)</p>	

Explanation	Word	Explanation	Word	Explanation	Word
Rule	الْحُكْمُ	Ruin, destruction	تَهْلُكَةُ	Honor	الْمَجْدُ
Written	الْمَذْكُورِ	Swearing	قَسَمٍ	Noble descent	الْحَسَبُ
Negation	نَفْيٍ	The silent "hamzah" at start of a word	هَمْزَةُ وَصَلٍ	High	عُلُوُّ
Except	عَدَاهُ	Refraining ما	مَا الْكَافَةُ	Mean, inferior	الْوَضِيعُ
Verb Sentence: The sentence starting from a verb instead of noun. It is opposite to الجملة الاسمية.	الْجُمْلَةُ الْفَعْلِيَّةُ	It refrains	كَفَّتْ	Opposite	ضَدُّ
		Specification, determination	التَّعْيِينَ	He implemented	تَفَدَّ
It is revealed	يُوحِي	Confirmation	إِثْبَاتُ	Ruin, destruction	هَلَكَ

## Lesson 7B: Hadith Commentary

(2) إِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا: فَاعِلٌ "أَهْلَكَ"، الْمَصْدَرُ الْمُؤَوَّلُ، وَتَقْرِيرُهُ: أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَوْنُهُمْ يَتَرَكُونَ الشَّرِيفَ وَيُؤَيِّمُونَ الْخَدَّ عَلَى الضَّعِيفِ.

(3) لَوْ أَنَّ فَاطِمَةَ... سَرَقَتْ لَقَطَعْتُ يَدَهَا: تُسَمَّى "لَوْ" حَرْفَ امْتِنَاعٍ لَامْتِنَاعٍ "أَيَّ امْتِنَاعِ الْجَوَابِ لَامْتِنَاعِ الشَّرْطِ. فَمَعْنَى قَوْلِنَا: "لَوْ اجْتَهَدْتَ لَنَجَحْتَ." أَتَّكَ مَا اجْتَهَدْتَ، وَلِذَلِكَ لَمْ تَنْجَحْ. إِذَنْ: "لَوْ" تُفِيدُ ثَلَاثَةَ أُمُورٍ: (أ) الشَّرْطِيَّةُ. (ب) وَتَقْيِيدُ الشَّرْطِيَّةِ بِالزَّمَنِ الْمَاضِي. (ج) وَامْتِنَاعُ السَّبَبِ. تَلِي "لَوْ" إِمَّا جُمْلَةً فَعَلِيَّةً، نَحْوُ: "لَوْ أَتَيْتَنِي لِأَتِيْتُكَ." وَإِمَّا "أَنَّ" وَصَلَتْهَا، نَحْوُ: "لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا." وَجَوَابُ "لَوْ" الْمُثْبِتُ اقْتِرَائُهُ بِاللَّامِ أَكْثَرُ كَمَا فِي الْأَمْثَلَةِ السَّابِقَةِ. وَقَدْ تَحَذَفُ كَمَا فِي هَذَا الْحَدِيثِ الشَّرِيفِ: "لَوْ أَنَّ ابْنَ آدَمَ أُعْطِيَ وَادِيًا مَلَّانَ مِنْ ذَهَبٍ أَحَبَّ إِلَيْهِ ثَانِيًا..." أَمَّا جَوَابُهَا الْمُنْفِي فَعَدَمُ اقْتِرَائِهَا بِاللَّامِ أَكْثَرُ، نَحْوُ: قَوْلُهُ تَعَالَى: "وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ." (الأنعام: 137) وَإِلَيْكَ أَمْثَلَةٌ أُخْرَى لِ "لَوْ". (أ) لَوْ رَأَيْتَ ذَلِكَ الْمُنْظَرَ لِأَعْجَبَكَ. (ب) لَوْ لَمْ أَمْرَضْ فِي أَثْنَاءِ الْاِخْتِبَارِ لَنَجَحْتُ بِتَقْدِيرٍ مُمْتَازٍ. (ج) لَوْ عَرَفْتُ أَنَّكَ قَادِمٌ مَا سَافَرْتُ.

(2) Surely those who were before you were killed only because they were: The doer of أَهْلَكَ is a hidden مصدر. Its explanation is: Those who were before you, their practice that they used to leave honorable people and punishing the weak killed them.

(3) If Fatima .... Has stole something I'll definitely cut her hand: The word لَوْ is named as "the word of forbidding" because it forbids the effect if the condition is not real. "If you had worked, you would have been successful." In our words, the meaning is that since you have not worked, so you did not become successful. Then the word لَوْ gives three type of meaning: (A) Condition (B) Specifying the condition in the past tense. (C) Forbidding the reason. A Verb Sentence follows لَوْ. For example: "If you have given me, I would give you." أَنْ can also join it. For example: "If Fatima Bint Muhammad had stolen, I would have cut here hand."

The result of لَوْ is a positive sentence with a ل as mentioned in previous examples. It can also be omitted as mentioned in this venerable Hadith, "If Ibn Adam is given a valley full of gold, he will desire for another..."

If the result of لَوْ is a negative sentence, a ل is not mentioned with it mostly. For example, in Allah's words, "If Allah had willed, they would not have done that." (Anaam 6:137) Other examples for you are: (A) If you had seen that view, you would have been amazed. (B) If I had not been sick during exams, I would have been succeeded with a distinctive marks. (C) If I had known that you are traveling, I would not have traveled.

Explanation	Word	Explanation	Word	Explanation	Word
It is given	أُعْطِيَ	Then	إِذَنْ	Interpreted, hidden	الْمُؤَوَّلُ
Two full of	مَلَّانَ	It gives benefit, it can be derived from it	تُفِيدُ	Explanation	تَقْدِيرُ
Gold	ذَهَبٍ	Period	الزَّمَنِ	Be, being	كُونُ
Negative	الْمُنْفِي	Reason	السَّبَبِ	Forbidding, restricting	امْتِنَاعٍ
Examination	الِاخْتِبَارِ	Part of a conditional sentence: if ..., then ....	جَوَابُ	Condition	الشَّرْطِ
I traveled	سَافَرْتُ	Positive, affirmative	الْمُثْبِتُ	You exert effort	اجْتَهَدْتَ
Estimation, marks	تَقْدِيرٍ	Joining, meeting	اقْتِرَانُ	You became successful	لَنَجَحْتَ
Arriving	قَادِمٍ	It is deleted, it is omitted	تَحَذَفُ	You become successful	تَنْجَحُ

## Lesson 7B: Hadith Commentary

C – Rhetorical Sides	ج – مِنَ الْجَوَانِبِ الْبَلَاغِيَّةِ
<p>فِي قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟" اسْتَفْهَامٌ إِنْكَارِيٌّ مَعْنَاهُ الاسْتِثْنَاءُ وَعَدَمُ الْقَبُولِ، أَيْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنْكِرُ عَلَى أُسَامَةَ هَذِهِ الشَّفَاعَةَ، أَيْ لَا يَصِحُّ لَكَ يَا أُسَامَةُ أَنْ تَشْفَعَ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ. وَكَذَلِكَ فِي قَوْلِهِمْ: "مَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ؟" اسْتَفْهَامٌ إِنْكَارِيٌّ بِمَعْنَى التَّفْيِ أَيْ لَا أَحَدٌ إِلَّا أُسَامَةُ يَجْتَرِئُ عَلَيْهِ فَيَشْفَعُ فِيهِ.</p> <p>In the words of the Prophet, "Are you intervening in a limit from Allah's limits?" This is a negative interrogation which means condemnation and disapproval. It means that Allah's Apostle condemned Usama for this intervention i.e. It is not right for you, O Usama, that you intervene in a punishment from Allah's limits.</p> <p>Similarly, their words, "Who can be courageous enough for that except Usama?" This is also a negative interrogation which negates that nobody except Usama has courage to intervene in it.</p>	
D – What can be derived from the Statement?	د – مَا يُسْتَفَادُ مِنَ النَّصِّ
<p>(1) حَرَصُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى تَأْكِيدِ مَبْدَأِ الْعَدْلِ وَالْمُسَاوَاةِ بَيْنَ النَّاسِ.</p> <p>(2) كُلُّ إِنْسَانٍ يَنَالُ جَزَاءَ عَمَلِهِ، خَيْرًا أَوْ شَرًّا، دُونَ النَّظَرِ إِلَى الْأَنْسَابِ وَالْأَحْسَابِ.</p> <p>(3) حُدُودُ اللَّهِ تَقَامُ عَلَى الْجَمِيعِ، فَلَا تَسْقُطُ لِقَرَابَةٍ، وَلَا تُخَفَّفُ لِهَوًى.</p>	
<p>(1) Allah's Prophet's desire for emphasizing the principle of justice and equality among the people.</p> <p>(2) Every person should get the reward for his action, whether good or bad, without looking at his family and descent.</p> <p>(3) Allah's punishments will be implemented on all. They cannot be eliminated due to relationship, and they cannot be reduced due to personal desire.</p>	

### Do you know?

In Arabic, rhetoric is used to beautify the language. Metaphors and figurative meanings are widely used. We shall discuss its concepts in more detail at Level 5.

### Face the Challenge!

Identify three words / phrases in this lesson that are used in figurative meanings instead of their literal meanings.

Explanation	Word	Explanation	Word	Explanation	Word
It is dropped, it is eliminated	تَسْقُطُ	Desire, wish	حَرَصُ	Asking questions in a negative way to motivate e.g. "Will you not do this?"	اسْتَفْهَامٌ إِنْكَارِيٌّ
Relationship	قَرَابَةٍ	Emphasis	تَأْكِيدٍ	Condemnation	الاسْتِثْنَاءُ
It is reduced	تُخَفَّفُ	Principle	مَبْدَأٍ	He condemns	يُنْكِرُ
For personal desire	لِهَوًى	Equality	الْمُسَاوَاةِ		

## Lesson 7B: Hadith Commentary

Whom Allah will provide a Shelter on the Day of Judgment	مَنْ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ الْقِيَامَةِ
<p>عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: (1) إِمَامٌ عَادِلٌ. (2) وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ تَعَالَى. (3) وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ، (4) وَرَجُلَانِ تَحَابَّا فِي اللَّهِ — اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ. (5) وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنْ أَخَافُ اللَّهَ. (6) وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، (7) وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا، فَفَاضَتْ عَيْنَاهُ. (متفق عليه)</p>	
<p>Narrated by Abu Hurairah that the Prophet said: "Allah will provide His shelter to seven [type of] people. On that Day, there will not be any shelter except His one: (1) A just ruler. (2) A young man who is grown up in Allah's worship. (3) The man whose heart is hanging in the Mosques. (4) Two men who love with each other for the sake of God – they gather for it and separate for it. (5) A man whom a beautiful and high-ranked woman called [to commit adultery] but he said, "I fear God". (6) A man who give charity and keeps it secret. His left hand does not know what his right hand has spend. (7) A man who remember Allah in loneliness and his eyes overflow [with tears]. (Agreed upon)</p>	
A – Explanation of Individual Words	أ – شرح المفردات
معناها	الكلمة
ج ظلال . أَظَلَّ فلان فلانا: جعله في ظلّه. واستظلَّ بالشجرة: دخل في ظلّها.	الظلُّ
<p>Plural ظلال. أَظَلَّ فلان فلانا. X gave shelter to Y i.e. He put him under shelter. He seek the shelter of a tree i.e. he entered into its shelter.</p>	
إِضافة الظلِّ إلى الله إضافة تشريف ليحصل امتياز هذا الظلِّ على غيره كما قيلَ لِلْكَعْبَةِ: بَيْتُ اللَّهِ مع أن جميع المساجد ملكه. وقيل: الْمُرَادُ ظِلُّ عَرْشِهِ، وَتَدُلُّ عَلَيْهِ رِوَايَةُ سَلْمَانَ: "... فِي ظِلِّ عَرْشِهِ".	في ظلّه
<p>The objective of relating the shelter with Allah is giving honor to it so that this shelter becomes distinctive from others. As it is said about the Ka'aba: It is the House of Allah although all the mosques belong to Him. It is also said that here the shelter of His Throne is considered. The narration of Salman also indicates it, "..... In the shelter of His Throne."</p>	
Here the Day of Resurrection is under discussion.	يوم لا ظلَّ إلا ظله المراد به يوم القيامة

Explanation	Word	Explanation	Word	Explanation	Word
Attachment	إِضَافَةٌ	She called	دَعَتْ	A young man	شَابٌّ
Honor	تَشْرِيفٌ	He kept secret	أَخْفَا	He was grown up	نَشَأَ
To obtain	لِيَحْصُلَ	It flew over	فَاضَتْ	Both of them love each other	تَحَابَّا
Distinction	امْتِيَازٌ	He got shade of	اسْتَظَلَّ	Both of them left each other	تَفَرَّقَا

## Lesson 7B: Hadith Commentary

الكلمة	معناها
الإمام	الخليفة، ويُلقَّبُ به كُلُّ مَنْ وُلِّيَ أَمْرًا مِنْ أُمُورِ الْمُسْلِمِينَ. ج أئمةٌ
The Caliph, it includes everyone who became responsible for the collective matters of the Muslims. Plural أئمة	
العَدْلُ	الإنصافُ، وهو إعطاءُ الْمَرْءِ ما لَهُ وأخذُ ما عليه. والعادلُ: الْمُتَّصِفُ بِالْعَدْلِ
Justice. It means giving a man what is his right and taking from him what is his liability. عادل is the person who has the attribute of justice.	
نَشَأَ الصَّبِيُّ	شَبَّ وَنَمَا. الْمَصْدَرُ: نُشُوءٌ وَنَشَأَةٌ
He grew up. مصدر (growing up) نشوء و نشأة مصدر	
شَابَّ	مَنْ بَلَغَ سِنَّ الْبُلُوغِ وَلَمَّا يَصِلْ إِلَى سِنَّ الرُّجُولَةِ بَعْدُ. ج شُبَّانٌ، وَشَبَابٌ (وَالشَّبَابُ أَيْضًا مَصْدَرٌ شَبَّ الْغُلَامُ أَي: أَدْرَكَ طَوْرَ الشَّبَابِ).
The person who reached at the adulthood age but not yet reached at the age of manhood. Plural شبان و شباب. Its مصدر is also شباب الغلام. شب الغلام means that he has reached to the manners of adulthood.	
عَلَّقَ الشَّيْءَ بِالشَّيْءِ	نَاطَهُ. وَالشَّيْءُ مُعَلَّقٌ. تَقُولُ: عَلَّقْتُ الثَّوبَ بِالْمِشْجَبِ.
He hanged it. A thing can be hanged. You can say, "I hanged the cloth on the hook."	
تَحَابَّ الرَّجُلَانِ	أَحَبَّ أَحَدُهُمَا الْآخَرَ. الْمَضَارِعُ: يَتَحَابُّ. وَهُوَ مِنْ بَابِ تَفَاعُلٍ، وَأَصْلُ تَحَابَّ تَحَابَبٌ
Each one of them loved the other. Its مضارع is يتحاب. It is from the Chapter of تفاعل. Originally تحاب is تحاب.	
تَفَرَّقَ الرَّجُلَانِ	ذَهَبَ كُلُّ مِنْهُمَا فِي طَرِيقٍ. وَهُوَ ضِدُّ اجْتِمَاعٍ.
Each one of them went on his way. It is opposite to اجتمع.	
دَعَتْهُ	أَي دَعَتْهُ إِلَى فِعْلِ الْفَاحِشَةِ.
It means that she called him for a vulgar act.	
الْمَنْصِبُ	الْأَصْلُ وَالْحَسَبُ. يُقَالُ: فَلَانٌ ذُو مَنْصِبٍ كَرِيمٍ. وَيُقَالُ: لِفُلَانٍ مَنْصِبٌ: أَي غُلُوٌّ وَرِفْعَةٌ. وَهُوَ مَا يَتَوَلَّاهُ الْمَرْءُ مِنْ عَمَلٍ. يُقَالُ: تَوَلَّى فَلَانٌ مَنْصِبَ الْوِزَارَةِ أَوْ الْقَضَاءِ وَنَحْوَهُمَا
Origin and a noble descent. It is said, "X is honorable and high-ranked." It is also said, "For X, there is a rank." It means his highness and loftiness [in the society]. When a person is given a rank, it is said: He is appointed on the rank of ministry or judiciary or like that.	

Word	Explanation	Word	Explanation	Word	Explanation
وُلِّيَ	He is appointed	شَبَّ	He grew up	الْمِشْجَبُ	Hook
إِعْطَاءُ	Giving	نَمَا	He grew up	غُلُوٌّ	Highness
الْمَرْءِ	Man	سِنَّ الْبُلُوغِ	Age of adulthood	رِفْعَةٌ	Loftiness
الْمُتَّصِفُ	The person who has attributes of	الرُّجُولَةِ	Manhood	مَنْصِبٌ	Rank
الصَّبِيُّ	Child	طَوْرٌ	Phase, stage	الْوِزَارَةُ	Ministry
		نَاطَ	It hanged	الْقَضَاءُ	Judiciary

## Lesson 7B: Hadith Commentary

معناها	الكلمة
Beauty, it is opposite to ugliness.	الْحُسْنُ. وَضِدُّهُ الْقُبْحُ.
He gave him as a charity.	أَعْطَاهُ الصَّدَقَةَ.
He hid and concealed it. Its مصدر is إخفاء (hiding).	سَتَرَهُ وَكَتَمَهُ. وَالْمَصْدَرُ: إِخْفَاءٌ
مَقَابِلُ الْيَمِينِ. ج. شَمَائِلُ. وَجَمْعُ الْيَمِينِ أَيْمَانٌ وَفِي الْقُرْآنِ الْكَرِيمِ عَلَى لِسَانِ إِبْلِيسَ: ثُمَّ لَا تَنْتَهُمُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ، وَعَنْ أَيْمَانِهِمْ، وَعَنْ شَمَائِلِهِمْ (الأعراف 7:17)	الشَّمَال
It is opposite to the 'right'. Plural شَمَائِلُ. While the plural of يَمِين is أَيْمَان. In the Holy Quran, the words of Satan are: "Then I'll definitely come front their front, their back, their right and their left." (A'raaf 7:17)	
It increased so much that it flow. His eyes flow means that its tears came out.	كَثُرَ حَتَّى سَالَ. فَاصَتْ عَيْنُهُ: سَالَ دَمْعُهَا
<b>B – Grammatical Explanations</b>	<b>ب — إِيضَاحَاتٌ نَحْوِيَّةٌ</b>
يُظَلِّهِمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: هَذَا يَوْمٌ مُضَافٌ إِلَى الْجُمْلَةِ الْاسْمِيَّةِ "لَا ظِلَّ إِلَّا ظِلُّهُ". وَإِلَيْكَ مَثَالًا آخَرٌ: "وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا." (مريم 19:15) هَذَا أَضِيفُ يَوْمٌ إِلَى جُمْلَةٍ فَعَلِيَّةٍ.	
Allah will provide them in His Shelter when there will not be any shelter except His One: Here the word يوم is مضاف to the Noun Sentence لَا ظِلَّ إِلَّا ظِلُّهُ. There is another example for you: "Peace on him on the Day when he born, and they day when he will die and the day when he will become alive again." (Marry 19:15) There the word يوم is brought as مضاف of a Verb Sentence.	

### Rule of the Day

The word **إِنَّمَا** is used to limit something within the parameters defined after it.

The word **لَوْ** is used to describe a hypothetical condition.

Part of the sentence after it is called **شَرَط** (condition) while the other part is called **جَوَابُ شَرَط** (reply of the condition).

### Face the Challenge!

Name the two parts of a **مركب إضافي** and those of a **مركب توصيفي**.

Explanation	Word	Explanation	Word	Explanation	Word
The noun in <b>مركب إضافي</b> which is attached to other	مُضَافٌ	I will definitely come	لَا تَيْنَ	He hid	سَتَرَ
It is attached	أَضِيفُ	Tears, plural دُمُوع	دَمْعُ	He kept secret	كَتَمَ

## Lesson 7B: Hadith Commentary

### C – Rhetorical Sides

### جـ — مِنَ الْجَوَانِبِ الْبَلَاغِيَّةِ

- (1) قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ" فِيهِ قَصْرٌ. وَالْقَصْرُ فِي اللُّغَةِ الْحَبْسُ تَقُولُ مَثَلًا: قَصَرْتَ الْجَائِزَةَ الْجَامِعَةَ عَلَى الطُّلَابِ الْمُتَفَوِّقِينَ، بِمَعْنَى خَصَّصْتَهُمْ بِهَا دُونَ غَيْرِهِمْ. وَالْقَصْرُ فِي الْبَلَاغَةِ نَوْعَانِ: (أ) قَصْرٌ مَوْصُوفٍ عَلَى صِفَةٍ. (ب) قَصْرٌ صِفَةٍ عَلَى مَوْصُوفٍ. وَمِثَالُ الْأَوَّلِ قَوْلُكَ: مَا سَعِيدٌ إِلَّا مُدَرِّسٌ. أَيُّ لَيْسَتْ لَهُ صِفَةٌ أُخْرَى غَيْرُ التَّدْرِيسِ. وَمِثَالُ الثَّانِي قَوْلُكَ: "لَا مُتَفَوِّقَ فِي هَذَا الْفَصْلِ إِلَّا مُحَمَّدٌ"، أَيُّ لَيْسَ أَحَدٌ مُتَفَوِّقًا إِلَّا مُحَمَّدٌ. فَأَصْبَحَ التَّفَوُّقُ مَقْصُورًا عَلَى مُحَمَّدٍ.
- وَفِي قَوْلِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا ظِلَّ إِلَّا ظِلُّهُ". نُلَاحِظُ أَنَّهُ مِنْ قَصْرِ الصِّفَةِ عَلَى الْمَوْصُوفِ، أَيُّ لَيْسَ هُنَاكَ يَوْمَ الْقِيَامَةِ ظِلٌّ إِلَّا ظِلُّ اللَّهِ، فَقَصَرَ الظِّلَّ الْمَوْجُودَ فِي يَوْمِ الْقِيَامَةِ عَلَى ظِلِّ اللَّهِ سُبْحَانَهُ وَتَعَالَى.
- (2) وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ" فِيهِ كِنَايَةٌ عَنْ حُبِّ هَذَا الرَّجُلِ لِلْمَسَاجِدِ وَمُلَازَمَتِهِ لَهَا.
- (3) وَأَمَّا قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ" فَفِيهِ مُبَالَغَةٌ فِي إِخْفَاءِ الصَّدَقَةِ وَسِتْرِهَا.

(1) There is a limitation in his saying, "The Day when there will not be any shelter except His shelter". In the language, limitation means, for example, "The prize of university is only limited to the high-performer students." It means that [the prize] is specifically for them, not others. Limitation in the rhetoric has two types. (A) Limiting the attribute for a specific person. (B) Limiting the person for a specific attribute.

The example of first is as you say, "Saeed is nothing except a teacher." It means that he has no other attribute except teaching. Example of other is as you say, "There is no high-performer in this semester except Muhammad." It means that there is no high-performer except Muhammad. So the "High performance" is limited to Muhammad only.

In the Prophet's saying, "There is no shelter except His shelter." We see that it is limiting the attribute to the person. It means that on the Day of Judgment, there will not be any shelter except that of Allah. So the shelter will only be available with Allah, the High the Exalted.

(2) His saying, "the man whose heart is hanging to the mosques." There is a metonymy about the love of that man for the mosques and his attendance there.

(3) His saying, "Until his left hand does not know what his right hand has spent". There is an exaggeration in hiding the charity.

Insha Allah, you'll study the "Art of Eloquence" at Level 5. At that time, we'll discuss in detail the concepts of حقيقة, مجاز, إستفهام إنكاري, كناية, مبالغة etc.

Explanation	Word	Explanation	Word	Explanation	Word
We note	نُلاحِظُ	Teaching, education	التَّدْرِيسِ	Limiting something, a palace	قَصْرٌ
Metonymy, metaphorical meaning	كِنَايَةٌ	Class, semester	الفصل	Limiting something, Imprisonment	الْحَبْسُ
Attendance	مُلازِمَةٌ	Superiority, high performance	التَّفَوُّقُ	It became specific to	خَصَّتْ
Exaggeration	مُبَالَغَةٌ	Being limited to	مَقْصُورًا	Superior, intelligent, high-performer	الْمُتَفَوِّقِينَ



## Lesson 7B: Hadith Commentary

(4) وأما قوله صلى الله عليه وسلم : «فَفَاضَتْ عَيْنَاهُ» ففيه مجازٌ عقليٌّ إذ أُسْنِدَ الْفَيْضُ إِلَى الْعَيْنِ، مع أَنَّ الدُّمُوعَ هِيَ الَّتِي تَفِيضُ وَذَلِكَ مِنْ إِسْنَادِ الْفِعْلِ إِلَى مَكَانِهِ لِأَنَّ الْعَيْنَ مَكَانَ الدُّمُوعِ، وإِسْنَادُ الْفَيْضِ إِلَى الْعَيْنِ مُبَالَغَةٌ كَأَنَّهَا هِيَ الَّتِي فَاضَتْ.

(4) In his saying, “So his both eyes overflow.” There is a logical metaphor in it. When flow is linked to the eyes, while tears flow, so it is linking the action to the place because eye is the place of tears. Linking flow with the eyes indicates an exaggeration that it flew.

### D – What can be derived from the Statement?

### د — مَا يُسْتَفَادُ مِنَ النَّصِّ

- (1) في هذا الحديث حثٌّ لكل من يلي أمراً من أمور المسلمين أن يكون عادلاً حتى يحظى بِرَحْمَةِ اللَّهِ وَكَرَمِهِ يَوْمَ الْقِيَامَةِ.
- (2) طَاعَةُ الْإِنْسَانِ لِلَّهِ تَعَالَى وَقْتُ الشَّبَابِ أَفْضَلُ عِنْدَ اللَّهِ مِنْ طَاعَتِهِ وَقْتُ الْكِبَرِ، فَبِالْشَّبَابِ يَقْوَى الْإِنْسَانُ عَلَى الْعَمَلِ وَالْعِبَادَةِ.
- (3) فَضْلُ الْمَسَاجِدِ عِنْدَ اللَّهِ عَظِيمٌ لِأَنَّهَا بُيُوتُهُ فِي الْأَرْضِ، وَكَذَلِكَ فَضْلُ الْمُحِبِّينَ لَهَا، الْمُكَثِّرِينَ مِنْ مُلَازِمَتِهَا وَالتَّرَدُّدِ عَلَيْهَا.
- (4) يَنْبَغِي أَنْ يَكُونَ حُبُّ الْإِنْسَانِ لِأَخِيهِ الْإِنْسَانِ قَانِماً عَلَى أُسَاسِ الدِّينِ أَيْ الْحُبِّ فِي اللَّهِ وَلَيْسَ لَغَرَضٍ مِنْ أَغْرَاضِ الدُّنْيَا.
- (5) تَقْوَى اللَّهِ وَخَشْيَتُهُ مِنْ أَفْضَلِ مَا يَتَحَصَّنُ بِهِ الْمُؤْمِنُ مِنْ نَزَعَاتِ النَّفْسِ وَهَوَاجِسِ الشَّيْطَانِ.

(1) In this Hadith, the person who is appointed on the collective matters of Muslims, is motivated to be just in order to achieve Allah’s mercy and His grace on the Day of Judgment.

(2) For a person, being obedient to Allah at the time of young age is superior to Allah than the old age. In young age, a person is more able to do good deeds and perform worship.

(3) Mosques have a great place in Allah’s view because they are His houses on the earth. Similar is the rank of those who love them, attend them frequently and stay there more.

(4) Love of a person for another person should be established on the religion i.e. love for Allah’s sake and not for any worldly objective.

(5) Fear of Allah and His apprehension is the best way for a believer to fortify himself against the temptations of mind and the obsessions of the Satan.

Explanation	Word	Explanation	Word	Explanation	Word
Those who do a lot	الْمُكَثِّرِينَ	Tears	الدُّمُوعَ	Figurative meaning, metaphor	مَجَازٌ
Hesitation, staying long	التَّرَدُّدَ	Urging	حَثٌّ	Logical	عَقْلِيٌّ
He becomes fortified	يَتَحَصَّنُ	He is appointed as ruler	يَلِي	It is linked	أُسْنِدَ
Tendencies, appetites, plural of نَزَع	نَزَعَاتٍ	He is privileged	يُحْظَى	Overflowing	الْفَيْضُ
Obsessions, plural of هَاجِس	هَوَاجِسٍ	Old age	الْكِبَرِ		

## Lesson 7B: Hadith Commentary

(6) فضل إخفاء الصدقة خاصة إذا كانت صدقة تطوع، لأنها حينئذ تكون أبعده عن الرياء والتفاق، وذليلاً على صدق المتقرب بها إلى الله تعالى.  
 (7) من صفات المؤمن الصادق أن يخشع قلبه وتفيض دموعه عند ذكر الله مصداقاً لقوله تعالى "إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ." وقوله تعالى : وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا.

(6) Charity should be kept secret especially if it is from personal inspiration because it is away from ostentation and hypocrisy. And it is the evidence for the true spirit of the person who is seeking Allah's pleasure by it.

(7) From the attributes of a true believer is that at the time of remembering Allah, his heart apprehends and his tears flow, as mentioned in His words, "Surely the believers are those when Allah is mentioned, their hearts become scared." And in His words, "When the verses of Rahman are read in front of them, they fall prostrating and weep."

### Do you know?

In مركب إضافي, either the مضاف إليه or the مضاف can be a sentence instead of a word.

### Worth Reading

Islamic Threat – Myth or Reality. An introduction to the book of John L. Esposito. A detailed analysis about the world Islamic movements by an American professor who studies Islam and Muslim Movements in an unbiased manner. The writing is in Urdu. <http://www.mubashirnazir.org/ER/L0012-00-Islamic-Threat.htm>

### Worth Reading

Wealth is a great blessing of God but it also creates some problems. Read more:  
<http://www.mubashirnazir.org/PD/English/PE02-0008-Wealth.htm>

### Rule of the Day

If the word لَنْ is added before a فعل مضارع, it makes its meaning negative with emphasis. For example يَفْهَمُ means "he understands / will understand" while لَنْ يَفْهَمُ means "He will definitely not understand."

Explanation	Word	Explanation	Word	Explanation	Word
They fall down	خَرُّوا	Reason, argument	ذَلِيلًا	Doing something from personal inspiration	تَطَوُّع
Prostration	سَجَّدَا	One who is near to	الْمُتَقَرَّبِ	Far, away	أَبْعَدُ
Weeping	بُكِيًّا	Confirmation	مِصْدَاق	Ostentation	الرِّيَاءِ
		He became scared	وَجِلَتْ	Hypocrisy, double standards	التَّفَاقِ

## Lesson 8A: Special Forms of Past Tense

### The Result

Compare the result. Each line carried four marks. If your score is below 80%, repeat the test.

English	عربي
That is because of <u>they used to reject</u> Allah's verses.	ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ
Whoever <u>used to intend</u> the reward for this world, so the reward of here and hereafter is with Allah.	مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ
And <u>he vowed</u> for what our ancestors <u>used to worship</u> .	وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا
We leveled to ground what Pharaoh and his nation <u>used to construct</u> and what they <u>used to raise</u> .	دَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ
So whoever <u>is expecting</u> meeting his Lord, he should perform good deeds.	فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا
He <u>used to instruct</u> his family about the prayer and the mandatory charity.	كَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ
Whoever <u>used to think</u> .	مَنْ كَانَ يَظُنُّ
<u>Both of them used to eat</u> food.	كَانَا يَأْكُلَانِ الطَّعَامَا
And <u>if, they used to believe</u> in Allah and His prophet.	وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ
Satan made attractive for them what <u>they used to practice</u> .	وَزَيْنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ
The punishment <u>will approach them</u> because <u>they used to be disobey</u> .	يَمَسُّهُمْ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ
We delivered him from the town whose (inhabitants) <u>used to perform</u> heinous acts.	نَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ
And <u>he prevented her</u> what <u>she used to worship</u> other than Allah.	وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ

**Worth Reading!** How to overcome obstacles on your way to success? Read more:

<http://www.mubashirnazir.org/PD/English/PE03-0010-Block.htm>

## Lesson 8A: Special Forms of Past Tense

English	عربي
If <u>you are believing</u> in Allah and the last day.	إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
This is from the secret news We have revealed it to you that <u>you did not use to know</u> .	تِلْكَ مِنْ أَتْبَاءِ الْغَيْبِ تُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا
You did not <u>use to expect</u> that the Book would be revealed to you.	مَا كُنْتَ تَرْجُوا أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ
You did not <u>use to recite</u> a book before.	وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ
So taste the eternal punishment for what <u>you have practiced</u> .	وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ
This is the hell about that <u>you used to be promised</u> .	هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ
<u>You used to come to us</u> from the right hand.	كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ
We did not <u>used to practice</u> evil.	مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ
Surely <u>we used to joke and play</u> .	إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ
They said, “O our Lord! These are our partners whom <u>we used to call</u> instead of You.”	قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ
<u>Both of them used to eat</u> .	كَانَا أَكَلَا
<u>They used to kill</u> .	كَانُوا قَتَلُوا
<u>She used to observe</u> .	كَانَتْ شَهِدَتْ
<u>You used to beat / describe</u> .	كُنْتَ ضَرَبْتَ
<u>Both of you used to drink</u> .	كُنْتُمَا شَرَبْتُمَا

### Face the Challenge!

If you want to mention that something happened in near past, how will you express. What will you do to express something happened in distant past?

## Lesson 8A: Special Forms of Past Tense

English	عربي
<u>We ate a long time ago.</u>	كُنَّا أَكَلْنَا
<u>Both of them may have eaten.</u>	يَكُونَانِ أَكَلَا
<u>They may have killed.</u>	يَكُونُونَ قَتَلُوا
<u>She may have observed.</u>	تَكُونُ شَهِدَتْ
<u>You may have beaten / described.</u>	تَكُونُ ضَرَبْتَ
<u>Both of you may have drunk.</u>	تَكُونَانِ شَرِبْتُمَا
<u>We may have eaten.</u>	نَكُونُ أَكَلْنَا
<u>If Allah wished,</u> we had not adopted the polytheism.	لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا
<u>Both of them did not eat.</u>	مَا أَكَلَا
<u>They did not kill.</u>	مَا قَتَلُوا
<u>She did not observe.</u>	مَا شَهِدَتْ
<u>You did not describe / beat.</u>	مَا ضَرَبْتَ
<u>Both of you did not drink.</u>	مَا شَرِبْتُمَا
<u>We did not eat.</u>	مَا أَكَلْنَا

### Face the Challenge!

Take any five verbs of past tense. Apply the rules mentioned in this lesson for eight changes to their meaning.

### Worth Reading

How creativity can be improved? Think outside the box. Read more:

<http://www.mubashirnazir.org/PD/English/PE03-0013-Pineye.htm>

## Lesson 8A: Special Forms of Past Tense

English	عربي
<u>If they had left</u> at their back weak children, they will be fearful about them.	لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ
<u>If We wished</u> , We would punish them for their sins.	لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ
O Lord! <u>If You wished</u> , You had killed them before.	رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ
<u>If they had come out</u> with you, they had not <u>added</u> except madness (discouragement).	لَوْ خَرَجُوا فِئْكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا
They said, “ <u>If Allah had guided us</u> , we would have guided you.	قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ
<u>Why not</u> four witnesses on it <u>came</u> .	لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ
<u>He has recognized</u> his prayer.	قَدْ عَلِمَ صَلَاتَهُ
So <u>they have come</u> with unjust and false attitude.	فَقَدْ جَاءُوا ظُلْمًا وَزُورًا
So whoever disobey Allah and His prophet, so <u>he has deviated</u> on a clearly deviated path.	وَمَنْ يَعُصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا
<u>We have known</u> what <u>was made obligatory</u> on them about their spouses.	قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ
<u>He has achieved</u> a great success.	قَدْ فَازَ فَوْزًا عَظِيمًا
The disbeliever will say, “ <u>Ah! I wish</u> to be dust.”	يَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا
<u>Ah! We wish</u> that <u>we would be returned</u> and then we will not deny the signs of our Lord and <u>we will be</u> among the believers.	يَا لَيْتَنَّا نُرَدُّ وَلَا نُكَذِّبَ بَايَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ
She said, “ <u>Ah! I wish</u> I would had died before it and <u>I was</u> totally forgotten.	قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا

**Rule of the Day!** If the word **لَمَّا** is added before a فعل مضارع, it makes its converts it into فعل ماضي with negative meaning and adds the sense of ‘not yet’. For example يَفْهَمُ means “he understands / will understand” while لَمَّا يَفْهَمُ means “He has not yet understood.”

## Lesson 8B: Two Mothers of Believers

**The Result:** Calculate your score. Each paragraph carries 10 mark. If your score is less than 80%, repeat the exercise. The translation is provided for each paragraph. Text in parenthesis [ ] is the information not describe in the original Arabic text but its sense is understood.

The Widow of Arabia – Umm Salmah	أَيُّمُ الْعَرَبِ — أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا
<p>أُمُّ سَلَمَةَ، وَمَا أَذْرَاكَ مَا أُمُّ سَلَمَةَ؟ أَمَا أَبُوهَا فَسَيِّدٌ مِنْ سَادَاتِ الْمَرْمُوقِينَ، وَجَوَادٌ مِنْ أَجْوَادِ الْعَرَبِ الْمَعْدُودِينَ؛ حَتَّى إِنَّهُ كَانَ يُقَالُ لَهُ "زَادُ الرَّكَّابِ"؛ لِأَنَّ الرُّكْبَانَ كَانَتْ لَا تَتَزَوَّدُ إِذَا قَصَدَتْ مَنَازِلَهُ أَوْ سَارَتْ فِي صُحْبَتِهِ. وَأَمَّا زَوْجُهَا فَعَبْدُ اللَّهِ بْنُ عَبْدِ الْأَسَدِ أَحَدُ الْعَشْرَةِ السَّابِقِينَ إِلَى الْإِسْلَامِ، إِذْ لَمْ يَسْلَمْ قَبْلَهُ إِلَّا أَبُو بَكْرٍ الصِّدِّيقُ وَنَفَرٌ قَلِيلٌ لَا يَبْلُغُ أَصَابِعَ الْيَدَيْنِ عَدَدًا.</p> <p>وَأَمَّا اسْمُهَا فَهِنْدٌ؛ لَكُنَّهَا كُنِّيَتْ بِأُمِّ سَلَمَةَ، ثُمَّ غَلَبَتْ عَلَيْهَا الْكُنْيَةُ. أَسْلَمَتْ أُمُّ سَلَمَةَ مَعَ زَوْجِهَا فَكَانَتْ هِيَ الْأُخْرَى مِنَ السَّابِقَاتِ إِلَى الْإِسْلَامِ أَيْضًا. وَمَا إِنَّ شَاعَ نَبَأُ إِسْلَامِ أُمِّ سَلَمَةَ وَزَوْجِهَا حَتَّى هَاجَتْ قَرِيشٌ وَمَاجَتْ، وَجَعَلَتْ تَصُبُّ عَلَيْهِمَا مِنْ نِكَالِهَا مَا يُزَلِّلُ الصَّمَّ الصَّلَابَ، فَلَمْ يَضْغَفَا وَلَمْ يَهِنَا وَلَمْ يَتَرَدَّدا. وَلَكِنَّمَا اشْتَدَّ عَلَيْهِمَا الْأَذَى وَأَذَنَ الرَّسُولُ صَلَوَاتُ اللَّهِ عَلَيْهِ لِأَصْحَابِهِ بِالْهَجْرَةِ إِلَى الْحَبَشَةِ كَانَا فِي طَلِيعَةِ الْمُهَاجِرِينَ.</p>	
<p>Umm Salamah! What do you know about Umm Salamah? Her father was a chief from the distinguished chiefs of Makzum family. He was one of the few most generous people of Arabia. He was called "The Provider of Travelers" because whenever the travelers used to come to his home and enjoy his company, there used to find provisions for traveling. Her husband was A'bdullah Ibn A'bd Al-Asad, one of the first ten persons who converted to Islam at early stage, at the time when only Abu Bakr Al-Siddique and a small group had accepted Islam and the number of believers was not more than count of fingers of both hands.</p> <p>Her name was Hind but her Kunniyyah was Umm Salamah, then her Kunniyyah dominated [over her name and she became famous with her Kunniyyah]. Umm Salamah converted to Islam with her husband and was also one of the early converts to Islam. When the news of conversion of Umm Salamah and her husband spread, Quraish ran a campaign [against both of them] and agitated. They poured down hard punishment to them to give a lesson to others. [The punishment was so hard that it was able to shake hard rocks. Both of them did not show weakness, they did not fear and did not hesitate [about Islam]. When the troubles were made intensified for both of them and the Prophet allowed his companions to migrate towards Abyssinia, these two were in the first group of the Migrants.</p>	

Explanation	Word	Explanation	Word	Explanation	Word
They agitated	مَاجَتْ	They moved to	سَارَتْ	Widow	أَيُّمُ
They poured	تَصُبُّ	Company	صُحْبَةٍ	You know	أَذْرَاكَ
Hard punishment to give lesson to others	نِكَالٍ	Those who led in converting to Islam	السَّابِقِينَ	Chiefs, plural of سيد	سَادَاتٍ
It was shaken	يُزَلِّلُ	Group	نَفَرٌ	Distinguished	الْمَرْمُوقِينَ
Hard rock	الصَّمَّ الصَّلَابَ	She was given the . كُنِّيَتْ Name wrt father or son	كُنِّيَتْ	Generous, plural of جواد	أَجْوَادٍ
They did not fear	لَمْ يَهِنَا	It dominated	غَلَبَتْ	Counted, numbered, a few	الْمَعْدُودِينَ
They did not hesitate	لَمْ يَتَرَدَّدا	It spread	شَاعَ	Provisions	زَادُ
The front of an army or caravan	طَلِيعَةٍ	They ran a campaign	هَاجَتْ	He provided	تَتَزَوَّدُ



## Lesson 8B: Two Mothers of Believers

مَصَّتْ أُمُّ سَلَمَةَ وَزَوْجُهَا إِلَى دِيَارِ الْغُرَبَاءِ وَخَلَفَتْ وَرَاءَهَا فِي مَكَّةَ بَيْتَهَا الْبَاذِخَ، وَعِزُّهَا الشَّامِخَ، وَنَسَبُهَا الْعَرِيقَ، مُحْتَسِبَةً ذَلِكَ كُلَّهُ عِنْدَ اللَّهِ، مُسْتَقَلَّةً لَهُ فِي جَنْبِ مَرْضَاتِهِ. وَعَلَى الرَّغْمِ مِمَّا لَقِيَتْهُ أُمُّ سَلَمَةَ وَصَحْبُهَا مِنْ حِمَايَةِ النَّجَاشِيِّ نَضَرَ اللَّهُ فِي الْجَنَّةِ وَجْهَهُ، فَقَدْ كَانَ الشَّقُّوَ إِلَى مَكَّةَ مَهِيْطُ الْوَحْيِ، وَالْحَنِينُ إِلَى رَسُولِ اللَّهِ مَصْدَرُ الْهَدْيِ يَفْرِي كِبْدَهَا وَكَبَدَ زَوْجِهَا قَرِيًّا. ثُمَّ تَتَابَعَتِ الْأَخْبَارُ عَلَى الْمُهَاجِرِينَ إِلَى أَرْضِ الْحَبَشَةِ أَنَّ الْمُسْلِمِينَ فِي مَكَّةَ قَدْ كَثُرَ عَدَدُهُمْ، وَأَنَّ إِسْلَامَ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلَبِ، وَعُمَرَ بْنِ الْخَطَّابِ قَدْ شَدَّ مِنْ أَزْرِهِمْ، وَكَفَّ شَيْئًا مِنْ أَذَى قَرِيشَ عَنْهُمْ، فَعَزَمَ فَرِيقٌ مِنْهُمْ عَلَى الْعَوْدَةِ إِلَى مَكَّةَ، يَخْدُوهُمْ الشَّقُّ، وَيَدْعُوهُمْ الْحَنِينُ.. فَكَانَتْ أُمُّ سَلَمَةَ وَزَوْجُهَا فِي طَلِيعَةِ الْعَائِدِينَ. لَكِنْ سَرَّعَانَ مَا اكْتَشَفَ الْعَائِدُونَ أَنَّ مَا نُمِّي إِلَيْهِمْ مِنْ أَخْبَارٍ كَانَ مُبَالِغًا فِيهِ، وَأَنَّ الْوَثْبَةَ الَّتِي وَثَبَهَا الْمُسْلِمُونَ بَعْدَ إِسْلَامِ حَمْزَةَ وَعُمَرَ، قَدْ قَوِيَتْ مِنْ قَرِيشَ بِهَجْمَةٍ أَكْبَرَ. فَافْتَنَّ الْمُشْرِكُونَ فِي تَغْذِيبِ الْمُسْلِمِينَ وَتَرْوِيعِهِمْ، وَأَذَاقُوهُمْ مِنْ بَأْسِهِمْ مَا لَا عَهْدَ لَهُمْ بِهِ مِنْ قَبْلُ.

Umm Salamah remained with her husband in an alien country and left her elegant home, high respect and firmly-established family at Makkah behind her. She did so only for the sake of Allah. She was permanently seeking His pleasure.

Despite of the fact that Umm Salamah and her companions were living in the protection of Najashi, may Allah flourish his face at the Paradise, but her inclination was to towards Makkah – the place of coming down of revelation. She had a desire to live with Allah's Apostle, the source of guidance, towards whom the heart of her and her husband inclined. Then news reach to the Migrants at the land of Abyssinia that the number of Muslims at Makkah increased. Conversion of Hamzah Ibn A'bdul Muttalib and U'mar Ibn Al-Khattab [the two powerful person of Makkah] increased their power and now they are protected from the torture of Quraish. A group of them decided to return to Makkah. Their wish [to live with the Prophet] was inciting them and [the pleasure to live with him] was calling them. Umm Salamah and her husband were in the first group of those returning [to Makkah].

But soon the Returning People realized that the news reported to them were exaggerated. The jump of Muslims after the conversion of Hamzah and U'mar was followed by a great attack from Quraish. The pagans are persecuting the Muslims and terrorizing them. They are tasting the hardship that they have never faced before.

Explanation	Word	Explanation	Word	Explanation	Word
People returning to their home	العائدين	Support, protection	حِمَايَةٍ	Alien	الْغُرَبَاءِ
Soon	سَرَّعَانَ	Najashi, the king of Abyssinia	النَّجَاشِيِّ	She left	خَلَفَتْ
It was reported	نُمِّي	He made it shine	نَضَرَ	Luxurious, elegant	الْبَاذِخَ
Exaggeration	مُبَالِغًا	Desire	الْحَنِينُ	High	الشَّامِخَ
Jump	الْوَثْبَةَ	He inclined	يَفْرِي	Firmly established	الْعَرِيقَ
They faced	قَوِيَتْ	Heart	كَبَدَ	Only for sake of Allah	مُحْتَسِبَةً
Attack	هَجْمَةٍ	Wonderful	قَرِيًّا	Permanent	مُسْتَقَلَّةً
They persecuted	افْتَنَّ	It followed	تَتَابَعَتْ	Side	جَنْبِ
Torture	تَغْذِيبِ	It became strong	شَدَّ	Pleasure	مَرْضَاةَ
Terrorizing	تَرْوِيعِ	Their strength	أَزْرَهُمْ	Despite the fact that	الرَّغْمِ
They tasted	أَذَاقُوهُمْ	It incites	يَخْدُو	She met	لَقِيَتْ

## Lesson 8B: Two Mothers of Believers

عند ذلك أذن الرسول صلوات الله عليه لأصحابه بالهجرة إلى المدينة، فَعَزَمَتْ أُمُّ سَلَمَةَ وزوجها على أن يكونا أول المهاجرين فراراً بدينهما وتخلصاً من أذى قريش. لكن هجرة أُمِّ سَلَمَةَ وزوجها لم تكن سهلةً ميسرةً كما خيل لهما، وإنما كانت شاقةً مرّةً خَلَفَتْ وراءها مأساةً تهون دونها كل مأساة. فَلَنَشْرِكِ الكلامَ لأمِّ سلمة لِتَرْوي لنا قصّة مأساتها .... فشعورها بها أشدُّ وأعمقُ، وتصورها لها أدقُّ وأبلغ. قالت أم سلمة:

لَمَّا عَزَمَ أَبُو سَلَمَةَ على الخُروجِ إلى المدينة أَعَدَّ لي بَعيراً، ثُمَّ حَمَلَنِي عليه، وجعلَ طِفْلُنَا سَلَمَةَ في حجرِي، ومضى يَقودُ بنا البعيرَ وهو لا يَلْوِي على شيء. وقبل أن نَفْصَلَ عَنْ مَكَّةَ رَأَى رَجُلَانِ مِنْ قَوْمِي بَنِي مَخْزُومٍ قَتَصَدُوا لَنَا، وقالوا لِأُمِّي سَلَمَةَ: "إِنْ كُنْتَ قَدْ غَلَبْتَنَا على نَفْسِكَ، فَمَا بَالُ أَمْرَاتِكَ هَذِهِ؟ وَهِيَ بِنْتُنَا، فَعَلَامَ نَتْرُكُكَ تَأْخُذُهَا مِنَّا وَتَسِيرُ بِهَا فِي الْبِلَادِ؟"

ثُمَّ وَتَبُوا عليه، وَانْتَرَعُونِي مِنْهُ انْتِزَاعاً. وَمَا إِنْ رَأَاهُمْ قَوْمٌ زَوْجِي بَنُو عَبْدِ الْأَسَدِ بِأَخْذُونَنِي أَنَا وَطِفْلِي، حَتَّى غَضِبُوا أَشَدَّ الْغَضَبِ، وقالوا: "لَا وَاللَّهِ لَا تَتْرُكُ الْوَلَدَ عِنْدَ صَاحِبَتِكَ بَعْدَ أَنْ انْتَرَعَمُوهُمَا مِنْ صَاحِبِنَا انْتِزَاعاً. فَهُوَ ابْنُنَا وَنَحْنُ أُولَى بِهِ." ثُمَّ طَفَقُوا يَتَجَادَبُونَ طِفْلِي سَلَمَةَ بَيْنَهُمْ عَلَى مَشْهَدٍ مِنِّي حَتَّى خَلَعُوا يَدَهُ وَأَخَذُوهُ.

At that time, the Prophet allowed his companions to migrate towards Madina. Umm Salamah and her husband were the initial Migrants escaping due to their religion and getting rid of Quraish's torture. But the migration of Umm Salamah and her husband was not so easy as they thought. It was hard, bitter and followed by a tragedy that was horrible than all tragedies. We leave it to Umm Salamah to describe the story of her tragedy... Her feelings are hard and deep and the picture drawn by her is deep and well-described. Umm Salamah said:

When Abu Salamah decided to travel to Madina, he prepared a camel for me and mounted me on it. He placed our child Salamah was in my lap. He started leading the camel and was not waiting for anything. Before we depart from Makkah, we saw men from my family Banu Makhzum who stopped us. They said to Abu Salamah: "You have dominated us about yourself, but what is the matter for this woman? She is our daughter. Why should we leave you that you take her from us and travel with her to other cities.

Then they jumped on him and pulled me out harshly. Then they saw the family of my husband – Banu A'bdul Asad – to take my baby from me. They became too much angry and said [to my family]: "No, by God! We will not leave the baby with your daughter after you are snatching her from our fellow. He is our son and we deserve him more." Then they pulled my child Salamah between them in front of me, they caught his hand and took him.

Explanation	Word	Explanation	Word	Explanation	Word
What is the matter of	مَا بَالُ	Reported in a better way	أَبْلَغُ	Escape	فِرَاراً
Why	عَلَامَ	Camel	بَعِيراً	Both of them got rid of	تَخَلَّصاً
They jumped	وَتَبُوا	My lap	حِجْرِي	Easy and achievable	سَهْلَةً مُيسرةً
They pulled out me	انْتَرَعُونِي	He led	يَقودُ	They had impression	خَيْلَ
They started	طَفَقُوا	He does not wait	لَا يَلْوِي	Hard and bitter	شَاقَّةً مُرَّةً
They pulled	يَتَجَادَبُونَ	We depart	نَفْصَلَ	Tragedy	مَأساةً
In front of	مَشْهَدٍ	They stopped	تَصَدَّوْا	It was horrible	تَهَوْنُ
The took of	خَلَعُوا	You dominated us	غَلَبْنَا	More fine, deep	أَدَقُّ

## Lesson 8B: Two Mothers of Believers

وفي لَحَظَاتٍ وَجَدْتُ نَفْسِي مُمَزَّقَةً الشَّمْلَ وحيدةً فريدةً: فزوجي أتجه إلى المدينة فراراً بدينه ونفسه... وولدي اختطفه بنو عبد الأسد من بين يديّ مُحطَّماً مهيضاً... أما أنا فقد استولى عليّ قومي بنو مخزوم، وجعلوني عندهم... ففرّق بيني وبين زوجي وبين ابني في ساعة. ومنذ ذلك اليوم جعلتُ أخرجُ كلَّ غداةٍ إلى الأبطح، فأجلسُ في المكان الذي شهد مأساتي، وأستعيدُ صورة اللحظات التي حيلَ فيها بيني وبين ولدي وزوجي، وأظلُّ أبكي حتى يُخيمَ عليّ الليلُ. وبقيتُ على ذلك سنةً أو قريباً من سنة إلى أن مرَّ بي رجلٌ من بني عَمِّي، فرّقَ لحالي ورحمَني وقالَ لبني قومي: "ألا تطلقون هذه المسكينة!!" فرَّقتم بينها وبين زوجها وبين ولدها. وما زالَ بهم يستلبُ قلوبهم ويستندِرُ عطفهم حتى قالوا لي: الحَقِّي بزوجك إن شئتَ. ولكن كيف لي أن ألحقَ بزوجي في المدينة وأتركَ ولدي وفلذة كبدِي في مكَّةَ عندَ بني عبد الأسد؟! كيف يمكنُ أن تهدأَ لي لوعة أو ترقأَ لعيني عبرةً، وأنا في دارِ الهجرةِ وولدي الصغيرُ في مكَّةَ لا أعرفُ عنه شيئاً!!! ورأى بعضُ الناسِ ما أعالجُ من أحزاني وأشجاني فرقتُ قلوبهم لحالي، وكلّموا بني عبد الأسد في شأني واستعطفوهم على فرْدُوا لي ولدي سَلَمَةً.

In a few moments, my personality was torn which was united and unique. My husband moved towards Madina escaping [to protect] himself and his religion. Banu A'bdul Asad snatched my child from my hands [leaving me] broken and scattered. My family, Banu Makhzum seized me and I was kept with them. In an hour, they separated me from my husband and son. From that day, I used to come out every morning to the valley and sit and the place where the tragedy occurred. I used to recall the picture of those moments which hindered between me, my child and my husband. I used to weep until the night used to encamp on me.

I remaining in that state for a year or about a year. One day, a man from the family of my uncle passed. He became disturbed due to my condition and became merciful to me and said to the people of my family: "Would you not release this poor lady? You have separated her from her husband and child. He tried to soften their hearts and invoke their sympathies. They said to me: "Join you husband if you want." But How could I join my husband and Madina and leave my child – the part of my heart – at Makkah with Banu A'bdul Asad? How was it possible to calm down the pain and stop tears from my eyes while I am at the place of Migration and my little child is at Makkah and I don't know anything about him!!! Some people wanted to treat my grieves and anxieties that disturbed their hearts. They talk to Banu A'bdul Asad about my matter and invoked their sympathies so they returned my child Salamah.

Explanation	Word	Explanation	Word	Explanation	Word
Join!	الْحَقِّي	I recalled	أستعيدُ	Moments	لَحَظَاتٍ
Piece	فِلَذَةً	That is hindered	حِيلَ	Ragged, torn	مُمَزَّقَةً
Pain	لَوْعَةً	I weep	أبكي	Unity	الشَّمْلَ
They calm down	تَهْدَأُ	It encamp	يُخِيمَ	Unique	فريدةً
They stop	تَرْقَأُ	It tore	فَرَّقَ	They snatched	اِخْتِطَفَ
Tears	عَبْرَةً	You release	تُطَلِّقُونَ	Broken	مُحَطَّماً
They treated / helped	أَعَالَجُ	Poor woman	المسكينة	Shattered	مهيضاً
My grieves, plural of حُزْنٌ	أَحْزَانِي	It becomes soft	يَسْتَلِينُ	They seized	اسْتَوْلَى
My anxieties, plural of شَجَنٌ	أَشْجَانِي	It evokes	يَسْتَدِرُّ	Early morning	غَدَاةً
They became sympathetic	اسْتَعْطَفُوا	Sympathy	عَطْفَ	Open valley	الأبطح

## Lesson 8B: Two Mothers of Believers

وما إن بلغتُ "التنعيم"<sup>1</sup> حتى لقيتُ عُثْمَانَ بْنَ طَلْحَةَ فقال: "إلى أين يا بنتَ زَادِ الرَّاكِبِ؟" فقلتُ: "أريدُ زَوْجِي فِي الْمَدِينَةِ." قال: "أَوَمَا مَعَكَ أَحَدٌ؟" قلتُ: "لا والله إلا الله ثُمَّ بُنِيَ هَذَا." قال: "والله لا أتركُكَ أبداً حتى تَبْلُغِي الْمَدِينَةَ." ثُمَّ أَخَذَ بِخِطَامِ بَعِيرِي وَأَنْطَلَقَ يَهْوِي بِي... فوالله ما صَحَبْتُ رَجُلًا مِنَ الْعَرَبِ قَطُّ أَكْرَمَ مِنْهُ وَلَا أَشْرَفَ. كَانَ إِذَا بَلَغَ مَنْزِلًا مِنَ الْمَنَازِلِ يُبَيْعُ بَعِيرِي، ثُمَّ يَسْتَأْخِرُ عَنِّي، حَتَّى إِذَا نَزَلْتُ عَنْ ظَهْرِهِ وَاسْتَوَيْتُ عَلَى الْأَرْضِ دَنَا إِلَيْهِ وَحَطَّ عَنْهُ رَحْلُهُ، وَأَقْتَادَهُ إِلَى شَجَرَةٍ وَقَيْدَهُ فِيهَا... ثُمَّ يَتَنَحَّى عَنِّي إِلَى شَجَرَةٍ أُخْرَى فَيَضْطَجِعُ فِي ظِلِّهَا. فَإِذَا حَانَ الرَّوَّاحُ قَامَ إِلَى بَعِيرِي فَأَعَدَّهُ، وَقَدَّمَهُ إِلَيَّ، ثُمَّ يَسْتَأْخِرُ عَنِّي وَيَقُولُ: ارْكَبِي، فَإِذَا رَكَبْتُ، وَاسْتَوَيْتُ عَلَى الْبَعِيرِ، أَتَى فَأَخَذَ بِخِطَامِهِ وَقَادَهُ. وَمَا زَالَ يَصْنَعُ بِي مِثْلَ ذَلِكَ كُلَّ يَوْمٍ حَتَّى بَلَّغْنَا الْمَدِينَةَ، فَلَمَّا نَظَرْتُ إِلَى قَرْيَةِ بَقَاءَ لَبْنِي عَمَرُو بْنِ عَوْفٍ قَالَ: زَوْجُكَ فِي هَذِهِ الْقَرْيَةِ، فَأَدْخُلِيهَا عَلَى بَرَكََةِ اللَّهِ، ثُمَّ انصَرَفَ رَاجِعًا إِلَى مَكَّةَ.

I have not yet reached at Tan'eem when I met U'thman Ibn Talhah. He said: "Where are you going, O daughter of the Provider of Travelers?" I said: "I intend to go to my husband at Madina." He said: "Is there anyone with you?" I said: "No, by God! Nobody except Allah and then my this son." He said: "By God! I will not leave you ever until you reach at Madina." Then he took the reign of my camel and started running for travel with me.... By Allah! I have never been accompanied by an Arabian man more respected and more generous than him. When we used to reach at a resting place, he used to make my camel knee down. Then he used to go away from me. When I used to come down from its back and become stable on the land, he used to come to it [the camel], remove its saddle and take it to a tree and tied it with it.

Then He used to withdraw from me and go to another tree to sleep under its shade. At the time of departure, he used to stand near my camel and prepare it. Then he used to advance to me [to inform] and then move away after saying: "Ride or it." When I had ridden and become stable on the camel, he used to catch its reigns and drive it. He kept doing so every day until we reached at Madina. When he saw at the Quba town of Banu A'mr Ibn A'uf, he said: "Your husband is in this town. Enter it with Allah's blessings." Then he returned back to Makkah.

(1) التنعيم: مكانٌ على ثلاثة أميالٍ من مكة. (2) عثمان بن طلحة: كان حَاجِبُ بَيْتِ اللَّهِ فِي الْجَاهِلِيَّةِ، أَسْلَمَ مَعَ خَالِدِ بْنِ الْوَلِيدِ وَشَهِدَ فَتْحَ مَكَّةَ فَدَفَعَ إِلَيْهِ الرَّسُولُ عَلَيْهِ السَّلَامُ مِفْتَاحَ الْكَعْبَةِ وَكَانَ يَوْمَ رَافِقٍ أُمِّ سَلَمَةَ مُشْرِكًا.

(1) Tan'eem: A place at distance of three miles from Makkah. (2) U'thman Ibn Talhah: He was the doorkeeper of Allah's home during Pre-Islamic period. He converted to Islam with Khalid Ibn Al-Waleed and participated in the conquest of Makkah. The Prophet returned him the key of Ka'aba. The day he accompanied Umm Salamah, he was a polytheist.

Explanation	Word	Explanation	Word	Explanation	Word
He tied	قَيْدٌ	I was not accompanied by	صَحَبْتُ	Miles, plural of مِيلٌ	أَمْيَالٌ
He withdrew	يَتَنَحَّى	Never	قَطُّ	Doorkeeper	حَاجِبٌ
He fall asleep	يَضْطَجِعُ	He makes a camel knee down	يُبَيْعُ	He accompanied	رَافِقٌ
It came	حَانَ	He moves away	يَسْتَأْخِرُ	He returned	دَفَعَ
Departure	الرَّوَّاحُ	I became stable	اسْتَوَيْتُ	My son	بُنْيٌ
He led, he drove	قَادَ	He approached	دَنَا	You reach	تَبْلُغِي
He returned	انصَرَفَ	He put down	حَطَّ	Reigns of a camel	خِطَامٌ
		Saddle on the back of a camel	رَحْلٌ	He ran	أَنْطَلَقَ
		He pulled	أَقْتَادَ	He traveled	يَهْوِي

## Lesson 8B: Two Mothers of Believers

اجتمع الشمل الشيت بعد طول افتراق، وقرت عين أم سلمة بزوجه، وسعد أبو سلمة بصاحبه وولده... ثم طفقت الأحداث تمضي سراعاً كلمح البصر. فهذه بدر يشهد أبو سلمة ويعود منها مع المسلمين، وقد انتصروا نصراً مؤزراً. وهذه أحد، يخوض غمارها بعد بدر، ويولي فيها أحسن البلاء وأكرمته، لكنه يخرج منها وقد جرح جرحاً بليغاً، فما زال يعالجه حتى بدا له أنه قد اندمل، لكن الجرح كان قد رُم على فساد فما لبث أن انتكأ وألزم أبا سلمة الفراش. وفيما كان أبو سلمة يعالج من جرحه قال لزوجته:

”يا أم سلمة، سمعت رسول الله صلى الله عليه وسلم يقول: لا يصيب أحداً مصيبة، فيسترجع عند ذلك ويقول: اللهم عندك احتسبت مصيبي هذه. اللهم اخلفني خيراً منها إلا أعطاه الله عز وجل....“ ظل أبو سلمة على فراش مرضه أياماً. وفي ذات صباح جاءه رسول الله صلى الله عليه وسلم ليعوده، فلم يكذ ينتهي من زيارته ويجاوز باب داره، حتى فارق أبو سلمة الحياة. فأغمض النبي عليه الصلاة والسلام بيديه الشريفتين عيني صاحبه. ورفع طرفه إلى السماء وقال:

The scattered [family] met after a long separation and the eyes of Umm Salamah comforted by her husband. Abu Salamah became successful by his wife and child. Then the events started passing quickly like twinkling of eyes. This was Badr, Abu Salamah participated in it and returned with the Muslims who triumphed with a great victory. This was Ohad, he entered into its hardship after Badr. He proved himself brave and became honorable. But he was wounded with a deep wound. He kept treating it until it healed. But the wound was internally spoiled. It opened and Abu Salamah became bound to the bed. During the treatment of his wound, Abu Salamah said to his wife:

“O Umm Salamah! I have heard Allah’s Apostle saying: When a trouble comes to anyone and he says: “We are for Allah and we have to return to Him and O Allah! I have put my this trouble in front of You. O Allah! Bring good after me.” Allah gives that to him. Abu Salamah remained on the bed for a few days during his sickness. On a morning, Allah’s Apostle came to him to see him. He did not used to prevent himself from visiting him. He crossed the door of his house. At that time, Abu Salamah left his life. The Prophet closed the eyes of his companion with his venerable hands, raised his hands towards the heaven and said:

Explanation	Word	Explanation	Word	Explanation	Word
He says: “We are for Allah & we’ve to return to Him	يَسْتَرْجِعُ	Powerful	مُؤَزَّرًا	Scattered, separated	الشَّيْتُ
I have counted	اِحْتَسَبْتُ	He moved into	يُخَوِّضُ	Separation	اِفْتِرَاقٍ
Bring after it to me	اخْلُفْنِي	Hardship, distress	غِمَارَ	It comforted	قَرَّتْ
Bed	فِرَاشٍ	He proved himself brave	يُؤَلِّي أَحْسَنَ الْبَلَاءِ	He became successful	سَعِدَ
So that he visit during illness	لِيَعُودَ	He became wounded	جُرْحَ	It started	طَفَقَتْ
He did not remain	لَمْ يَكَدْ	Hard	بَلِيغًا	Events	الْأَحْدَاثُ
He passed	يَجَاوِزُ	It healed	اِنْدَمَلَ	It passes	تَمَضَى
He left	فَارَقَ	Internally it was spoiled	رُمَّ عَلَى فُسَادٍ	Quickly	سِرَاعًا
He closed	أَغْمَضَ	It opened	اِنْتَكَأَ	Twinkling of eyes	لَمَحَ الْبَصَرِ
		He was bound	أَلْزَمَ	They obtained victory	اِنْتَصَرُوا

## Lesson 8B: Two Mothers of Believers

“اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ، وَاَرْفَعْ دَرَجَتَهُ فِي الْمَقَرِّينَ. وَاخْلُقْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ. وَاغْفِرْ لَنَا وَلِهَ يَا رَبَّ الْعَالَمِينَ. وَاَفْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ.” أما أم سلمة فَذَكَرَتْ مَا رَوَاهُ لَهَا أَبُو سَلَمَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: “اللَّهُمَّ عِنْدَكَ أَحْتَسِبُ مَصِيبَتِي هَذِهِ...” لَكِنَّهَا لَمْ تَطْبُ نَفْسَهَا أَنْ تَقُولَ: “اللَّهُمَّ اخْلُقْنِي فِيهَا خَيْرًا مِنْهَا؟” لِأَنَّهَا كَانَتْ تَتَسَاءَلُ، وَمِنْ عَسَاهُ أَنْ يَكُونَ خَيْرًا مِنْ أَبِي سَلَمَةَ؟ لَكِنَّهَا مَا لَبِثَتْ أَنْ أَتَمَّتِ الدَّعَاءَ... حَزَنَ الْمُسْلِمُونَ لِمَصَابِ أُمِّ سَلَمَةَ؟ لَمْ يَحْزَنُوا لِمَصَابِ أَحَدٍ مِنْ قَبْلُ، وَأَطْلَقُوا عَلَيْهَا اسْمَ “أَيِّمِ الْعَرَبِ” إِذْ لَمْ يَكُنْ لَهَا فِي الْمَدِينَةِ أَحَدٌ مِنْ ذَوِيهَا غَيْرَ صَبِيَّةٍ صَغِيرٍ كَرَغَبِ الْقَطَا. شَعَرَ الْمُهَاجِرُونَ وَالْأَنْصَارُ مَعَ بَحَقِّ أُمِّ سَلَمَةَ عَلَيْهِمْ، فَمَا كَادَتْ تَنْتَهِي مِنْ حَدَادِهَا عَلَى أَبِي سَلَمَةَ حَتَّى تَقْدَمَ مِنْهَا أَبُو بَكْرٍ الصِّدِّيقُ يَخْطُبُهَا لِنَفْسِهِ فَأَبَتْ أَنْ تَسْتَجِيبَ لَطَلْبِهِ.. ثُمَّ تَقَدَّمَ مِنْهَا عُمَرُ بْنُ الْخَطَّابِ فَرَدَّتْهُ كَمَا رَدَّتْ صَاحِبَهُ... ثُمَّ تَقَدَّمَ مِنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ لَهُ: “يَا رَسُولَ اللَّهِ! إِنَّ فِيَّ خِلَالًا ثَلَاثًا: فَأَنَا امْرَأَةٌ شَدِيدَةُ الْغَيْرَةِ فَأَخَافُ أَنْ تَرَى مِنِّي شَيْئًا يُغْضِبُكَ فَيُعَذِّبَنِي اللَّهُ بِهِ. وَأَنَا امْرَأَةٌ قَدْ دَخَلْتُ فِي السِّنِّ. وَأَنَا امْرَأَةٌ ذَاتُ عِيَالٍ.” فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: “أَمَّا مَا ذَكَرْتَ مِنْ غَيْرَتِكَ فَإِنِّي أَدْعُو اللَّهَ عَزَّ وَجَلَّ أَنْ يَذْهَبَ عَنْكَ. وَأَمَّا مَا ذَكَرْتَ مِنَ السِّنِّ فَقَدْ أَصَابَنِي مِثْلُ الَّذِي أَصَابَكَ. وَأَمَّا مَا ذَكَرْتَ مِنَ الْعِيَالِ، فَإِنَّمَا عِيَالُكَ عِيَالِي.”

“O Allah! Forgive Abu Salamah and raise his rank in [Your] closed people. Make his back as good as those who passed away. Forgive us and him, O the Lord of all worlds, and widen his grave for him and enlighten it for him.” When the words of Allah’s Apostle were mentioned to Umm Salamah, she said:

“O Allah, I put my this trouble in front of You.” She did not use to make herself pleasant and used to say: “O Allah! Will you give me better than him after him?” She used to ask that because who can be better than Abu Salamah. But she remained calling [Allah]. Muslims became so grieved due to the tragedies of Umm Salamah that they were never grieved by tragedies of anyone before. They gave her the name of “The Widow of Arabia” because they did not find in the people of Madina anyone [to marry her] except young boys even not having hair of beard.

The Migrants and the Ansaar thought that Umm Salamah had a right on them. They wanted to finish the mourning of Abu Salamah. Abu Bakr Al-Siddique moved forward and proposed her for himself but she refused to accept his offer. Then U’mar Ibn Al-Khattab came forward but she refused him like she refused his companion. Then Allah’s Apostle came forward. She said: “O Allah’s Prophet! There are three problems with me: I am a woman having hard jealousy about my husband. I fear that you may see anything in me which makes you angry and Allah may punish me for that; I am woman of old-age; and I am a woman having kids.” He replied: “You have mentioned your jealousy, I pray Allah to remove it from you. You have mentioned the age, I have also reached at the similar age like you. You have mentioned your children, so your children are mine.”

Explanation	Word	Explanation	Word	Explanation	Word
She responds	تَسْتَجِيبَ	ذو	ذويها	His back	عَقِبِهِ
He moved forward	تَقَدَّمَ	Young boys	صَبِيَّةٍ	Passed, gone	الْغَابِرِينَ
In me	فِيَّ، فِي ي	Not having hair of beard	رَغَبِ الْقَطَا	Widen!	افْسَحْ
Problems, plural خَلَلٌ	خِلَالًا			Enlighten!	نَوِّرْ
Solicitude, jealousy about the spouse	الْغَيْرَةِ	Hair	شَعَرَ	She did not make herself pleasant	لَمْ تَطْبُ
He becomes angry	يُغْضِبُ	Mourning	حِدَادٍ	She ask	تَتَسَاءَلُ
He punishes me	يُعَذِّبُنِي	He proposed	يَخْطُبُ	Troubles, plural of مصيبة	مصابٍ
Family, children	عِيَالٍ	She refused	أَبَتْ		



## Lesson 8B: Two Mothers of Believers

ثم تزوج رسول الله صلى الله عليه وسلم من أم سلمة فاستجاب الله دعاءها، وأخلفها خيراً من أبي سلمة. ومنذ ذلك اليوم لم تبق هند المخزومية أمًا لِسَلَمَة وحده؟ وإنما غدت أمًا لجميع المؤمنين. نَصَرَ الله وجه أم سلمة في الجنة ورضي عنها وأرضاها.

Then Allah's Apostle married Umm Salamah and Allah acknowledged her prayer and gave him [a husband] better than Abu Salamah. From that time, the Hind of Makhzum did not remain the mother Salamah only. She became the mother of all believers. May Allah flourish the face of Umm Salamah at the paradise. May Allah pleased with her and make her happy.

### Ramalah Bint Abu Sufyan – Umm Habiba

Umm Habiba preferred Allah & His Prophet over everyone else and disliked to return to disbelief like a man dislikes to be thrown into fire.

رَمْلَةُ بِنْتُ أَبِي سُفْيَانَ — أُمُّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهَا  
أُمُّ حَبِيبَةَ آثَرَتْ اللَّهَ وَرَسُولَهُ عَلَى مَا سِوَاهُمَا، وَكَرِهَتْ أَنْ تَعُودَ  
لِلْكَفْرِ كَمَا يَكْرَهُ الْمَرْءُ أَنْ يُقَذَفَ فِي النَّارِ.

ما كان يخطرُ ببال أبي سُفْيَانَ بن حرب أن في وسع أحد من قريش أن يخرجَ على سُلْطَانِهِ، أو يخالفه في أمر ذي بال. فهو سَيِّدُ مَكَّةَ الْمُطَاغُ، وزعيمُها الذي تدينُ له بالولاء. لكن ابنته رَمْلَةُ الْمَكْنَاءُ بَأَمِّ حَبِيبَةَ، قد بددتْ هذا الزعمَ. وذلك حين كفرتْ بِالْهَيْهَةِ أَيْبِهَا، وآمنتْ هي وزوجها عبيدُ اللَّهِ بن جحش بالله وحده لا شريك له، وصدقتْ برسالة نبيه مُحَمَّد بن عبد الله. وقد حاول أبو سُفْيَانَ بكل ما أوتي من سَطْوَةٍ وبأس، أن يرُدَّ ابنته وزوجها إلى دينه ودين آبائه، فلم يُفْلَحْ، لأن الإيمان الذي رَسَخَ في قلب رَمْلَةَ كَانَ أَعَمَّقَ مِنْ أَنْ تَقْتُلَعَهُ أَعَاصِيرُ أَبِي سُفْيَانَ، وأثبتتْ من أن يُزَعِزَعَهُ غَضَبُهُ. رَكِبَ أبا سُفْيَانَ الْهَمُّ بِسَبَبِ إِسْلَامِ رَمْلَةَ؟ فما كان يَعْرِفُ بِأَيِّ وَجْهِ يُقَابَلُ قَرِيشًا، بعد أن عَجَزَ عن إخضاعِ ابنته لِمَشِيتَتِهِ، وَالْحِيلُولَةِ دُونَهَا ودون أتباع مُحَمَّد.

Nobody used to take the risk in matter of Abu Sufyan Ibn Harab in Quraish to go out of his obedience or oppose him in any of his matter. He was the chief leader of Makkah. He was the leader that owned the government. But his daughter Ramalah, having kuniyyah of Umm Habiba, made this belief false. This happened when she disbelieved in the gods of her father and believed with her husband U'baidullah Ibn Jahash in Allah, the One God without any associate. She testified the prophethood of His prophet, Muhammad Ibn A'bdullah. Abu Sufyan tried hard with all of his power and harshness to return his daughter and her husband to the religion of himself and his forefathers but did not become successful. The reason was that the faith established firmly in the heart of Ramalah so deeply that it was not possible for the windstorms of Abu Sufyan to pluck it out. It shook his anger. Worries overwhelmed Abu Sufyan due to Islam of Ramalah. He used to know how could he face Quraish after his failure to subjugate his daughter against his will and to prevent her to follow Muhammad.

Explanation	Word	Explanation	Word	Explanation	Word
It became deep-rooted	رَسَخَ	Leader	زَعِيمٌ	She did not remain	لَمْ تَبَقَ
It is plucked out	تَقْتَلَعُ	It is owned	تَدِينُ	She preferred	آثَرَتْ
Windstorm, plural of إِعْصَارٌ	أَعَاصِيرُ	Government	الْوَلَاءِ	She disliked / hate	كَرِهَتْ
It shakes	يُزَعِزَعُ	A woman having كُنْيَةٍ of	الْمَكْنَاءِ	He is thrown	يُقَذَفُ
Worry, anxiety	الْهَمُّ	She made it false	بَدَدَتْ	It come to his mind	يَخْطُرُ
Subjugating	إِخْضَاعَ	He tried	حَاوَلَ	He opposes	يُخَالِفَ
Wish, will	مَشِيتَةٌ	Power, authority	سَطْوَةٌ	Very important matter	أمر ذي بال
Hindering, prevention	الْحِيلُولَةُ	Harshness, punishment	بَاسٌ	Leader, one who is followed	الْمُطَاغُ



## Lesson 8B: Two Mothers of Believers

وَلَمَّا وَجَدَتْ قُرَيْشًا أَنَّ أَبَا سُفْيَانَ سَاخِطٌ عَلَى رَمْلَةَ وَزَوْجِهَا اجْتَرَأَتْ عَلَيْهِمَا، وَطَفَقَتْ تُضَيِّقُ عَلَيْهِمَا الْخَنَاقَ، وَجَعَلَتْ تُرْهِقُهُمَا أَشَدَّ الْإِرْهَاقِ، حَتَّى بَاتَا لَا يُطِيقَانِ الْحَيَاةَ فِي مَكَّةَ. وَلَمَّا أَذِنَ الرَّسُولُ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ لِلْمُسْلِمِينَ بِالْهَجْرَةِ إِلَى الْحَبَشَةِ، كَانَتْ رَمْلَةُ بِنْتُ أَبِي سُفْيَانَ وَطِفْلَتُهَا الصَّغِيرَةُ حَبِيبَةُ، وَزَوْجُهَا عَبْدُ اللَّهِ بْنُ جَحْشٍ، فِي طَلِيعَةِ الْمُهَاجِرِينَ إِلَى اللَّهِ بِدِينِهِمْ، الْفَارِسِينَ إِلَى حِمَى النَّجَاشِيِّ بِإِيمَانِهِمْ.

لَكِنَّ أَبَا سُفْيَانَ بَيْنَ حَرْبٍ وَمِنْ مَعَهُ مِنْ زُعَمَاءِ قُرَيْشٍ، عَزَّ عَلَيْهِمْ أَنْ يَفْلَتَ مِنْ أَيْدِيهِمْ أُولَئِكَ النَّفَرُ مِنَ الْمُسْلِمِينَ، وَأَنْ يَذُوقُوا طَعْمَ الرَّاحَةِ فِي بِلَادِ الْحَبَشَةِ. فَارْسَلُوا رُسُلَهُمْ إِلَى النَّجَاشِيِّ يُحَرِّضُونَهُ عَلَيْهِمْ. وَيَطْلُبُونَ مِنْهُ أَنْ يُسَلِّمَهُمْ إِلَيْهِمْ، وَيَذْكُرُونَ لَهُ أَنَّهُمْ يَقُولُونَ فِي الْمَسِيحِ وَأُمِّهِ مَرْيَمَ قَوْلًا يَسُوءُهُ. فَبَعَثَ النَّجَاشِيُّ إِلَى زُعَمَاءِ الْمُهَاجِرِينَ، وَسَأَلَهُمْ عَنْ حَقِيقَةِ دِينِهِمْ وَعَمَّا يَقُولُونَهُ فِي عِيسَى ابْنِ مَرْيَمَ وَأُمِّهِ، وَطَلَبَ إِلَيْهِمْ أَنْ يُسَمِعُوهُ شَيْئًا مِنَ الْقُرْآنِ الَّذِي يَنْزِلُ عَلَى قَلْبِ نَبِيِّهِمْ.

فَلَمَّا أَخْبَرُوهُ بِحَقِيقَةِ الْإِسْلَامِ، وَقَلُّوا عَلَيْهِ بَعْضًا مِنْ آيَاتِ الْقُرْآنِ، بَكَى حَتَّى اخْضَلَّتْ لَحْيَتُهُ وَقَالَ لَهُمْ: "إِنَّ هَذَا الَّذِي أَنْزَلَ عَلَى نَبِيِّكُمْ مُحَمَّدٍ، وَالَّذِي جَاءَ بِهِ عِيسَى ابْنُ مَرْيَمَ يُخْرِجَانِ مِنْ مَشْكَاةٍ وَاحِدَةٍ." ثُمَّ أَعْلَنَ إِيمَانَهُ بِاللَّهِ وَخَدَهُ لَا شَرِيكَ لَهُ، وَتَصَدَّقَهُ لِنُبُوَّةِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ... كَمَا أَعْلَنَ حِمَايَتَهُ لِمَنْ هَاجَرَ إِلَى أَرْضِهِ مِنَ الْمُسْلِمِينَ عَلَى الرَّغْمِ مِنْ أَنَّ بَطَارِقَتَهُ أَبَوَا أَنْ يُسَلِّمُوا، وَظَلُّوا عَلَى نَصْرَانِيَّتِهِمْ.

When Quraish found that Abu Sufyan is angry with Ramalah and her husband, they dared about both of them. They started narrowing around their necks. They made both of them tired hardly. They became unable to live at Makkah. When the Prophet allowed the Muslims to migrate to Abyssinia, Ramalah, her little daughter Habiba and her husband U'baidullah Ibn Jahash were in the first group of Migrators for the religion of Allah, escaping to the protection given by Najashi to their faith.

But Abu Sufyan Ibn Harab, with other leaders of Quraish, made it difficult for that group of Muslims to escape from their hands and to taste comfort at the country of Abyssinia. They sent their messengers to Najashi to incite him to [return them back]. They demanded to return those who embraced Islam back to them. They mentioned him that they say bad words about Jesus and his mother Marry. Najashi sent [a messenger] to the leaders of the Migrators and asked them about the reality of their religion and their saying about the Jesus and his mother. He demanded them to read something from the Quran that was revealed to the heart of their prophet.

When they informed him about the reality of Islam and recited some verses of the Quran, he wept and his beard became wet. He said to them: "Surely what is revealed to your Prophet Muhammad and what was brought by Jesus, the son of Marry, both of them came out from the same source of light." Then he announced his faith in One God, Who has no associate. He testified the prophethood of Muhammad. He also announced his support for those Muslims who migrate to his land despite of the fact that his Bishops refused to embrace Islam and remained firm on their Christianity.

Explanation	Word	Explanation	Word	Explanation	Word
Leaders, plural of زعيم	زُعَمَاءُ	Those who escape	الْفَارِسِينَ	Annoyed, dissatisfied	سَاخِطٌ
It became wet	اخْضَلَّتْ	Support, warmth	حِمَى	They dared	اجْتَرَأَتْ
Niche, source of light	مَشْكَاةٌ	He made it difficult	عَزَّ عَلَيَّ	They narrowed	تَضَيَّقُ
Despite of that	عَلَى الرَّغْمِ	He escaped	يَفْلَتُ	Neck	الْخَنَاقُ
Bishops, plural of بطريرق	بَطَارِقَةٌ	Comfort	الرَّاحَةُ	They made both of them tired	تُرْهِقُهُمَا
They refused	أَبَوْا	They incite	يُحَرِّضُونَ	Tiring, fatigue	الْإِرْهَاقُ
They continued	ظَلُّوا	It became bad	يَسُوءُهُ	Both of them became	بَاتَا

## Lesson 8B: Two Mothers of Believers

حَسِبْتُ أُمَّ حَبِيبَةٍ بَعْدَ ذَلِكَ أَنَّ الْأَيَّامَ صَفَتْ لَهَا بَعْدَ طَوْلِ عُيُوسٍ، وَأَنَّ رَحْلَتَهَا الشَّاقَّةَ فِي طَرِيقِ الْآلَامِ قَدْ أَفْضَتْ بِهَا إِلَى رَاحَةِ الْأَمَانِ... إِذْ لَمْ تَكُنْ تَعْلَمُ مَا خَبَائِثُ لَهَا الْمَقَادِيرُ... فَلَقَدْ شَاءَ اللَّهُ تَبَارَكَتْ حُكْمَتُهُ، أَنْ يَمْتَحِنَ أُمَّ حَبِيبَةٍ امْتِحَانًا قَاسِيًا تَطِشُ فِيهِ عُقُولُ الرِّجَالِ ذَوِي الْأَحْلَامِ وَتَنْصَعِصَعُ أَمَامَهُ أَفْهَامُ ذَوِي الْأَفْهَامِ. وَأَنْ يَخْرِجَهَا مِنْ ذَلِكَ الْإِبْتِلَاءِ الْكَبِيرِ ظَافِرَةً تَتَرَبَّعُ عَلَى قِمَّةِ النَّجَاحِ... فَفِي ذَاتِ لَيْلَةٍ أَوَتْ أُمَّ حَبِيبَةٍ إِلَى مَضْجَعِهَا، فَرَأَتْ فِيهَا يَرَاهُ النَّائِمُ أَنَّ زَوْجَهَا عُبَيْدُ اللَّهِ بْنِ جَحْشٍ يَتَخَبَّطُ فِي بَحْرِ لُجِّيٍّ غَشِيَتُهُ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ، وَهُوَ بِأَسْوَأِ حَالٍ... فَهَبَتْ مِنْ نَوْمِهَا مَذْعُورَةً مُضْطَرِبَةً... وَلَمْ تَشَأْ أَنْ تَذْكُرْ لَهُ أَوْ لِأَحَدٍ غَيْرِهِ شَيْئًا مِمَّا رَأَتْ... لَكِنْ رُؤْيَاهَا مَا لَبِثَتْ أَنْ تَحَقَّقَتْ، إِذْ لَمْ يَنْقُصْ يَوْمُ تِلْكَ اللَّيْلَةِ الْمَشْهُومَةِ حَتَّى كَانَ عُبَيْدُ اللَّهِ بْنُ جَحْشٍ، قَدْ ارْتَدَّ عَنْ دِينِهِ وَتَنَصَّرَ...

Umm Habiba thought that the days of long hardship have passed and her difficult journey on the way of troubles has resulted in the comfort of peace. But she did not know that there are other destinies. Allah wants to test Umm Habiba with a hard test to bless her with His wisdom. A test in that wisdom of creative men becomes useless and understanding of people of understanding fails in front of it. He wanted to make her successful in that great test at the top of success..... One night, Umm Habiba was lying at her bed. She say in a dream that her husband U'baidullah Ibn Jahash is wandering in a deep see covered by multi-layered darkness and was in the worst condition...

She woke up and was terrified and confused. She did not want to discuss that with anyone else what she has seen. But her dream had to become true. The day following that ill-fortuned night did not finish when U'baidullah Ibn Jahash returned back from his religion and converted to Christianity.

**Worth Reading!** The Sermon of Mount delivered by the Prophet Jesus عليه الصلوة والسلام. Its contents are applicable today. Read more: <http://www.mubashirnazir.org/PD/English/PE03-0009-Mount.htm>

Explanation	Word	Explanation	Word	Explanation	Word
Deep, bottomless	لُجِّيٍّ	Thinking, dreaming	الأحلام	Hardship, unpleasant	عُيُوسٍ
Its darkness	غَشِيَتُهُ	It fails	تَنْصَعِصَعُ	Hard, difficulty	الشَّاقَّةَ
The worst	أَسْوَأَ	Understandings, plural of فهم	أَفْهَامٍ	Pains, plural of ألم	الآلام
She awaked suddenly	هَبَّتْ	Test	الابتلاء	It resulted in	أَفْضَتْ
Terrified	مَذْعُورَةً	She was sitting	تَتَرَبَّعُ	Peace, security	الآمان
Confused	مُضْطَرِبَةً	Top	قِمَّةٍ	It was hidden from her	خَبَائِثُ
It became true	تَحَقَّقَتْ	Success	النجاح	Quantities, luck	مَقَادِيرُ
It did not pass	لَمْ يَنْقُصْ	She stayed	أَوَتْ	Hard	قَاسِيًا
Ill fortunated	الْمَشْهُومَةِ	Her bed	مَضْجَعِهَا	It became useless	تَطِشُ
He converted to Christianity	تَنَصَّرَ	He stumbled, he walked unsteadily	يَتَخَبَّطُ	Wisdoms, plural of عقل	عُقُولُ

## Lesson 8B: Two Mothers of Believers

وَجَدَتْ أُمَّ حَبِيبَةَ نَفْسَهَا فِجَاءً بَيْنَ ثَلَاثٍ: فَإِمَّا أَنْ تَسْتَجِيبَ لِرَوْجِهَا الَّذِي جَعَلَ يُلِحُّ فِي دَعْوَاهَا إِلَى التَّنَصُّرِ، وبذلك تَرْتَدُّ عَنْ دِينِهَا — والعياذُ بالله — وتَبْوءُ بِخَزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ. وهو أمر لا تَفْعَلُهُ وَلَوْ مِشَطَ لَحْمِهَا عَنْ عَظْمِهَا بِأَمْشَاطٍ مِنْ حَدِيدٍ... وإِمَّا أَنْ تَعُودَ إِلَى بَيْتِ أَبِيهَا فِي مَكَّةَ، وهو مَازَالِ قَلْعَةً لِلشُّرْكِ؟ فَنَعِيشَ فِيهِ مَقْهُورَةً مَغْلُوبَةً عَلَى دِينِهَا... وإِمَّا أَنْ تَبْقَى فِي بِلَادِ الْحَبِشَةِ وَحِيدَةً شَرِيدَةً، لَا أَهْلَ لَهَا وَلَا وَطَنَ وَلَا مُعِينَ.

فَأَثَرَتْ مَا فِيهِ رَضَى اللَّهُ عَزَّ وَجَلَّ عَلَى مَا سِوَاهُ... وَأَزْمَعَتْ عَلَى الْبَقَاءِ فِي الْحَبِشَةِ حَتَّى يَأْتِيَ اللَّهُ بِفَرَجٍ مِنْ عِنْدِهِ. لَمْ يَطُلْ انْتِظَارُ أُمِّ حَبِيبَةَ كَثِيرًا. فَمَا إِنْ انْقَضَتْ عِدَّتُهَا مِنْ زَوْجِهَا الَّذِي لَمْ يَعْشَ بَعْدَ تَنْصُرِهِ إِلَّا قَلِيلًا حَتَّى أَتَاهَا الْفَرَجُ... لَقَدْ جَاءَهَا السَّعْدُ يُرْفَرُفُ بِأَجْنَحَتَيْهِ الزُّمُرْدِيَّةِ الْخَضِرِ فَوْقَ بَيْتِهَا الْمَحْزُونِ عَلَى غَيْرِ مِيعَادٍ... فِي ذَاتِ ضَحَى مُفَضَّضِ السَّنَا طَلَقَ الْمُحْيَا طُرُقَ عَلَيْهَا الْبَابُ؛ فَلَمَّا فَتَحَتْهُ فَوَجَّتْ "بَابِرَهَ" وَصِيفَةَ النَّجَاشِيِّ مَلِكِ الْحَبِشَةِ. فَحَمَّتَهَا بِأَذْبٍ وَبِشْرٍ، وَاسْتَأْذَنْتْ بِالْدُّخُولِ عَلَيْهَا وَقَالَتْ:

Umm Habiba found for herself three options: Either to accept the call of her husband who insisted her to convert to Christianity and leave her religion – Allah forgive us from that – and return to disgrace at this world and the punishment of the Hereafter. She could not do so even if her meat is combed out from her bones with steel combs. [The second option was] to return to the home of her father at Makkah, the fort of paganism, and live there in a subjugated way and being dominated about her religion. [The third option was] to remain at the country of Abyssinia alone and homeless where she has no family, no home and no supporter.

She preferred the Allah's pleasure over other options and decided to stay at Abyssinia till the time Allah gives relief for her. Waiting of Umm Habiba did not prolonged a lot. When she finished her waiting period from her husband who lived a short life after being Christian, the relief came. The lucky bird came over her sad home flapping its wings of green emerald without any [long] time. At a silver-lighted and open faced morning, her door was knocked. When she opened it, she found "Abraha", a servant of Najashi, the king of Abyssinia. She greeted her warmly with respect and joy and asked for permission to enter her home. She said:

*Face the Challenge! How can you make a sentence related to past tense doubtful?*

Explanation	Word	Explanation	Word	Explanation	Word
Silver light	مُفَضَّضِ السَّنَا	Helper	مُعِين	He insisted	يُلِحُّ
Open faced	طَلَقِ الْمُحْيَا	She determined	أَزْمَعَتْ	Converting to Christianity	التَّنَصَّرَ
It was knocked	طُرِقَ	Remaining	الْبَقَاءِ	She return to	تَبْوءُ
She came to her	وَجَّتْ	It did not prolong	لَمْ يَطُلْ	Disgrace	خَزْيٍ
Servant	وَصِيفَةٍ	Relief	الْفَرَجِ	It is combed	مِشَطَ
She greeted warmly	حَمَّتْ	Success, luck	السَّعْدُ	Combs, plural of مِشَطٌ	أَمْشَاطٍ
Happiness, joy	بِشْرٍ	It flapped	يُرْفَرِفُ	Fort	قَلْعَةً
She got permission	اسْتَأْذَنْتْ	Wings	أَجْنَحَةٍ	She live	تَعِيشَ
		Made of emerald	الزُّمُرْدِيَّةِ	Subdued, subjugated	مَقْهُورَةً
		Sad	الْمَحْزُونِ	Homeless	شَرِيدَةً

## Lesson 8B: Two Mothers of Believers

“إِنَّ الْمَلِكَ يُحْيِيكَ وَيَقُولُ لَكَ: إِنَّ مُحَمَّدًا رَسُولَ اللَّهِ قَدْ خَطَبَكَ لِنَفْسِهِ... وَإِنَّهُ بَعَثَ إِلَيْهِ كِتَابًا وَكَلَّمَهُ فِيهِ بِأَنْ يَعْقِدَ لَكَ عَلَيْكَ ... فَوَكَّلِي عَنْكَ مِنْ تَشَائِينَ.”  
استطارت أم حبيبة فرحاً، وهتفت: “بَشْرَكَ اللَّهُ بِالْخَيْرِ... بَشْرَكَ اللَّهُ بِالْخَيْرِ...” وَطَفَقَتْ تَخْلَعُ مَا عَلَيْهَا مِنَ الْحُلِيِّ فَتَزَعَتْ سَوَارِيهَا، وَأَعْطَتْهُمَا لِأَبْرَهَةَ... ثُمَّ  
أَلْحَقَتْهُمَا بِخَلْعِهَا... ثُمَّ أَتَبَعَتْ ذَلِكَ بِقُرْطَيْهَا وَخَوَاتِيمِهَا... وَلَوْ كَانَتْ تَمْلِكُ كَنْزَ الدُّنْيَا كُلِّهَا لَأَعْطَتْهَا لَهَا فِي تِلْكَ اللَّحْظَةِ. ثُمَّ قَالَتْ لَهَا: “لَقَدْ وَكَّلْتُ عَنِّي  
خَالِدَ بْنَ سَعِيدِ بْنِ الْعَاصِ؛ فَهُوَ أَقْرَبُ النَّاسِ إِلَيَّ.”

وَفِي قَصْرِ النِّجَاشِيِّ الرَّابِضِ عَلَى رَابِيَةِ شَجَرَاءَ مُطَلَّةٍ عَلَى رَوْضَةٍ مِنْ رِيَاضِ الْحَبَشَةِ النَّصْرَةِ. وَفِي أَحَدِ أَبْهَاءِ الْفَسِيحَةِ الْمَزْدَانَةِ بِالنُّقُوشِ الرَّاهِيَةِ، الْمُضَاءَةِ بِالسُّرُجِ  
النُّحَاسِيَةِ الْوَضَاءَةِ، الْمَفْرُوشَةِ بِفَاخِرِ الرِّيَاشِ اجْتَمَعَ وَجْهُ الصَّحَابَةِ الْمُقِيمُونَ فِي الْحَبَشَةِ، وَعَلَى رَأْسِهِمْ جَعْفَرُ بْنُ أَبِي طَالِبٍ، وَخَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ، وَعَبْدُ  
اللَّهِ بْنُ خُذَافَةَ السَّهْمِيِّ، وَغَيْرُهُمْ لِيَشْهَدُوا عَقْدَ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

“The king greets you and says: Muhammad, the Allah’s Apostle, has proposed you for himself... He has sent to him a letter and in that he has appointed him [Najashi] his agent to conduct marriage with you .... So you also appoint whomever you want as your agent.” Umm Habiba expressed extreme joy and cried: “May Allah give your good news ... May Allah good you good news.” Then she started removing her ornaments from her body. She removed her bracelets and gave it to Abraha ... Then she added her anklet ... Then she further added her earring and hand-rings.” If she had treasures of the world, she would have given all of them to her at that moment. Then she said: “I appoint Khalid Ibn Sa’eed Ibn Al-A’as as my agent. He is closest to me in people.

Najashi was living at his palace at the top [of a mountain] having a lot of dominated trees. It was a flourishing garden from the gardens of Abyssinia. The companions residing at Abyssinia gathered at one of his wide halls that was decorated by brilliant inscriptions, lighted by copper lamps and furnished by expensive furniture. Ja’afar Ibn Abu Talib, Khalid Ibn Sa’eed Ibn Al-A’as and A’bdullah Ibn Hudhafa Al-Sahmi were their leader. Others [also came] to participate in the marriage of Umm Habiba Bint Abu Sufyan with Allah’s Prophet.

Explanation	Word	Explanation	Word	Explanation	Word
Wide	الْفَسِيحَةِ	She added to	أَلْحَقْتُ	He greets you	يُحْيِيكَ
Decorated	الْمَزْدَانَةِ	Anklet	خَلْعًا	He appointed an agent	وَكَّلَ
Sculptures, inscriptions	النُّقُوشِ	Ear rings	قُرْطَي	You appoint an agent!	وَكَّلِي
Brilliant	الرَّاهِيَةِ	Rings, plural of خَاتَمٌ	خَوَاتِيمِ	You want	تَشَائِينَ
Lighted	الْمُضَاءَةِ	Treasures, plural of كَنْزٌ	كَنْزَ	She expressed extreme joy	اسْتَطَارَتْ
Lamps, plural of سِرَاجٌ	السُّرُجِ	Living	الرَّابِضِ	She shouted with joy	هَتَفَتْ
Made of copper	النُّحَاسِيَةِ	Hilltop	رَابِيَةِ	Give good news to you	بَشْرَكَ
Pure	الْوَضَاءَةِ	Dominated	مُطَلَّةٍ	She removed	تَخْلَعُ
Decorated	الْمَفْرُوشَةِ	Gardens, plural of رَوْضَةٌ	رِيَاضِ	Jewelry	الْحُلِيِّ
Expensive furniture	فَاخِرِ الرِّيَاشِ	Flourishing	النَّصْرَةِ	She extracted	نَزَعَتْ
Marriage, knot	عَقْدَ	Lounges, plural of بَهْوٌ	أَبْهَاءَ	Bracelets	سَوَارِي

## Lesson 8B: Two Mothers of Believers

فلما اكتمل الجمع، تصدّر النجاشي المجلس وخطبهم فقال: "أحمد الله القدوس المؤمن الجبار وأشهد أن لا إله إلا الله وأن محمداً عبده ورسوله، وأنه هو الذي بشر به عيسى ابن مريم. أما بعد: فإن رسول الله صلى الله عليه وسلم طلب مني أن أزوجه أم حبيبة بنت أبي سفيان. فأجبتني إلى ما طلب، وأمهرتها نياحةً عنه أربع مائة دينار ذهباً... على سنة الله ورسوله..." ثم سكب الدنانير بين يدي خالد بن سعيد بن العاص. وهنا قام خالد فقال: "الحمد لله أحمدته وأستعينه، وأستغفره، وأتوب إليه، وأشهد أن محمداً عبده ورسوله، أرسله بدين الهدى والحق ليظهره على الدين كله ولو كره الكافرون. أما بعد: فقد أجبت طلب رسول الله عليها، وزوجته موكلتي أم حبيبة بنت أبي سفيان. فبارك الله لرسوله بزواجه. وهنيئاً لأم حبيبة بما كتب الله لها من الخير..." ثم حمل المال وهم أن يمضي به إليها، فقام أصحابه لقيامه وهموا بالانصراف أيضاً. فقال لهم النجاشي: "اجلسوا! فإن سنة الأنبياء إذا تزوجوا أن يطعموا طعاماً..." ودعا لهم بطعام فأكل القوم ثم انفضوا.

When they finished gathering [i.e. everyone arrived], Najashi delivered a sermon to the gathering and spoke, he said: "I praise Allah, the Most Holy, the Peace-Giving, the Eternally Powerful. I declare that there is no deity except Allah and Muhammad is His slave and His prophet. He is the one about whom Jesus Ibn Marry informed in advance. After that: Surely Allah's Prophet has demanded me to marry him with Umm Habiba Bint Sufyan. I have accepted what he demanded. In his representation, I declare that the marriage gift will be 400 gold coins .... in accordance with the established practice of Allah and His Prophet." Then he poured out the gold coins in the hands of Khalid Ibn Sa'eed Ibn Al-A'as.

Then Khalid stood up and said: "Praise is only for Allah. I praise Him and seek help from Him. I seek forgiveness from Him and repent to Him. I declare that Muhammad is His slave and His prophet. He sent the religion of guidance and truth to Him in order to dominate His religion over everything, even the unbelievers dislike. After that: I accepted the demand of Allah's Prophet and declare the marriage of my client, Umm Habiba Bint Abu Sufyan, to him. May Allah bless His Prophet in his marriage. Congratulations to Umm Habiba for the good Allah has written for her..." Then he carried the money to give it to her. Then his companions stood up. They thought to leave. Najashi said to them: "Sit down! It is the established practice of Prophets that when they arrange marriage, they serve food." He called for the food and the group ate it. Then they left.

### Face the Challenge!

If **كان** is added to a **فعل**  
**مضارع**, what is the impact?

### Rule of the Day

If the word **كَي** is added before a **فعل مضارع**, it adds the sense of 'so that \_\_ should'. For example **يَفْهَمُ** means "he understands / will understand" while **كَي يَفْهَمُ** means "So that he should understand".

Explanation	Word	Explanation	Word	Explanation	Word
I declare marriage	زَوَّجْتُ	I decide gift of marriage for bride	أَمَهَرْتُ	It completed	اِكْتَمَلَ
My client	مُوَكَّلَتِي	Representation	نِيَابَةً	He delivered	تَصَدَّرَ
Congratulations	هَنِيئاً	He poured out	سَكَبَ	Most Holy	الْقُدُّوسَ
They thought	هَمُّوا	I seek help	أَسْتَعِينُ	Who gives peace	الْمُؤْمِنَ
Returning back	انْصَرَفَ	So that He dominates	لِيُظْهَرَ	Enormously Powerful	الْجَبَّارَ
They returned	انْفَضُّوا	I accept	أَجَبْتُ	I arrange marriage	أَزَوَّجَ

## Lesson 8B: Two Mothers of Believers

قالت أم حبيبة: فلما وصل المال إليّ أرسلتُ إلى "أبرهة" التي بشرتني خمسين مثقالاً من الذهب وقلت: "إني كنت أعطيتك ما أعطت حين بشرتني ولم يكن عندي يومئذ مال." فما هو إلا قليل حتى جاءت أبرهة إليّ وردت الذهب، وأخرجت حقاً فيه الحلي الذي كنت أعطتها إياه، فردته إليّ أيضاً وقالت: "إن الملك قد عزم عليّ ألا آخذ منك شيئاً. وقد أمر نساءه أن يعثن لك بكل ما عندهن من الطب."

فلما كان الغد جاءني بورس، وعود، وعنبر، ثم قالت لي: "إن لي عندك حاجة." فقلت: "وما هي؟" فقالت: "لقد أسلمت، واتبعت دين محمد فافترني على النبي مني السلام وأعلميه أنني آمنت بالله ورسوله ولا تنسي ذلك." ثم جهزني. ثم إنني حملتُ إلى رسول الله صلى الله عليه وسلم. فلما لقيته، أخبرته بما كان من أمر الخطبة، وما فعلته مع "أبرهة" وأقرأته منها السلام. فسُرَّ بخبرها وقال: وعليها السلام ورحمة الله وبركاته.

Umm Habiba said: When the money reached to me, I sent it to Abraha who gave me good news. It was 50 Mithqal of gold. I said: "I was giving you what I had at the time you gave me good news. On that day, I had no money." After a short time, Abraha came to and returned the gold. She brought out a jar in which there were ornaments that I gave to her. She returned that as well and said: "The king decided that I'll not take anything from you. He has instructed the women of his family to send you [as a gift] whatever medicine they have."

On the next day, she came to me with Wars, A'ud and A'nbar and said to me: "I need something from you." I asked: "What?" She said: "I have converted to Islam and following the religion of Muhammad. Give my salutations to the Prophet and inform him that I believed in Allah and His prophet. Don't forget that." Then she prepared my luggage. After that, I was carried to Allah's Apostle. When I met him, I informed him about the matter of marriage and what Abraha did and delivered him her salutations. He became happy with her news and said: "Peace be upon her along with Allah's mercy and blessings."

### Rule of the Day

If the word **يَكُونُ** is added before a فعل ماضي, it makes the sentence doubtful. For example **أَكَلَ** means "he ate" while **يَكُونُ أَكَلَ** means "He may have eaten".

### Worth Reading

What is the relationship between the revelation and the intellect? Read more:

<http://www.mubashirnazir.org/PD/English/PE03-0007-Revelation.htm>

Explanation	Word	Explanation	Word	Explanation	Word
She prepared my luggage	جَهَّزْتَنِي	Next day, tomorrow	الْغَدُ	An ancient measure of weight	مِثْقَال
I was carried	حُمِلْتُ	Read!	اقْرَأْ	She returned	رَدَّتْ
Proposal for marriage	الْخُطْبَةُ	Inform!	أَعْلِمِي	Jar, pot	حَقًّا
He became happy	سُرَّ	Don't forget	لَا تَنْسَى	He decided	عَزَمَ
Different types of herbs used in folk medicine		وَرَسٍ، عودٍ، عَنَبَرٍ		Medicine	الطَّبِّ



## Lesson 9A: Special Forms of Present & Future Tense

### The Result

Compare the result. Each line carried five marks. If your score is below 80%, repeat the test.

Impact	English	Arabic
<u><b>Do you think?</b></u> <b>Impact on Form:</b> No impact because the verb is in Past Tense which is not variable. <b>Impact on Meaning:</b> Made interrogative		أَمْ حَسِبْتُمْ
<u><b>Do you intend to ask</b></u> your Prophet? <b>Impact on Form:</b> Because أَمْ has no impact on the form. تسألون became تسألوا. Its Noon is deleted. <b>Impact on Meaning:</b> Made interrogative, "You ask" becomes "to ask".		أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ
<u><b>Were you</b></u> witness? <b>Impact on Form:</b> No impact. <b>Impact on Meaning:</b> Made interrogative		أَمْ كُنْتُمْ شُهَدَاءَ
<u><b>Do</b></u> they have hands <u><b>they hold with</b></u> ? <u><b>Do</b></u> they have eyes they see with? <u><b>Do</b></u> they have ears they <u><b>listen with</b></u> ? <b>Impact on Form:</b> No impact <b>Impact on Meaning:</b> Made interrogative		أَمْ لَهُمْ أَيْدٍ يَبْتَطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا
<u><b>Do they wait</b></u> for Allah <u><b>to come</b></u> to them in clouds? <b>Impact on Form:</b> هل has no impact on the form. أن has placed a fathah and changed يَأْتِي to يَأْتِي <b>Impact on Meaning:</b> Made interrogative. أن has changed the meaning of "come" to "to come."		هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ
<u><b>Does</b></u> anyone is destroyed except the offender group.		هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ
<u><b>Does</b></u> the blind and the seeing alike?		هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ
<u><b>Do</b></u> you have something from knowledge?		هَلْ عِنْدَكُمْ مِنْ عِلْمٍ
Wherever he turns his face, <u><b>he does not bring</b></u> a good thing.		أَيْنَمَا يُوجَّهْ لَا يَأْتِ بِخَيْرٍ
So what is the matter with these people who are <u><b>not going</b></u> to understand the word. <b>Impact on Form:</b> No impact <b>Impact on Meaning:</b> Made negative (applicable to all with لا.)		فَمَا لَهَؤْلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا
The women who <u><b>do not expect</b></u> to be married.		النِّسَاءُ اللَّاتِي لَا يَرْجُونَ نِكَاحًا
So they <u><b>will not return</b></u> .		فَهُمْ لَا يَرْجِعُونَ



## Lesson 9A: Special Forms of Present & Future Tense

Impact	English	Arabic
<p><u><b>We will definitely not believe</b></u> in you <u><b>until we see</b></u> Allah clearly.</p> <p><b>Impact on Form:</b> لن and حتى both have given fathah to the last letter of the verb. نؤمن became تؤمن.</p> <p><b>Impact on Meaning:</b> لن made the meaning extremely negative and حتى added the sense of “until”.</p>		لَنْ تُؤْمِنَ لَكَ حَتَّى تَرَى اللَّهَ جَهْرَةً
<p>Do not shave your heads <u><b>until</b></u> the animals of sacrifice <u><b>reach</b></u> at their place.</p> <p><b>Impact on Form:</b> يبلغ to يبلغ حتى has changed.</p> <p><b>Impact on Meaning:</b> Meaning of ‘until’ are added.</p>		وَلَا تَحْلُقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ
<p>So <u><b>if you did not do</b></u> and <u><b>definitely you will not do</b></u>, so be careful about the fire (of hell.)</p> <p><b>Impact on Form:</b> Last ن is deleted by both لم و لن.</p> <p><b>Impact on Meaning:</b> لم made the meaning negative whereas لن has made meaning extremely negative with future.</p>		فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ
<p><u><b>He does not beget.</b></u> And <u><b>He is not begotten.</b></u> And <u><b>there is no</b></u> associate with Him.</p> <p><b>Impact on Form:</b> Last letter becomes silent due to لم.</p> <p><b>Impact on Meaning:</b> لم made the meaning negative.</p>		لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.
<p>He teaches you what <u><b>you did not use to know.</b></u></p>		يُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ
<p>Their repentance will <u><b>not be accepted.</b></u></p>		لَنْ تُقْبَلَ تَوْبَتُهُمْ
<p><u><b>You will definitely not win</b></u> the piety <u><b>until you spend</b></u> your favorite wealth (in Allah’s way).</p>		لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ
<p>Make an assistant to me <u><b>so that</b></u> we praise You a lot.</p> <p><b>Impact on Form:</b> نسيح to نسبح كي has changed.</p> <p><b>Impact on Meaning:</b> Meaning of ‘so that’ are added.</p>		وَاجْعَلْ لِي وَزِيرًا كِي نُسَبِّحَكَ كَثِيرًا
<p>So <u><b>We return him (Moses)</b></u> to his mother <u><b>so that</b></u> her eyes <u><b>become cold.</b></u> (i.e. She becomes peaceful.)</p>		فَرَدَدْنَاهُ إِلَى أُمِّهِ كِي تَقَرَّ عَيْنُهَا
<p><u><b>So that</b></u> it <u><b>does not be</b></u> revolving within your rich.</p>		كِي لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

## Lesson 9A: Special Forms of Present & Future Tense

Impact	English	Arabic
And they said, “The fire <b>will definitely not touch us</b> except a few days. <b>Impact on Form:</b> لَمْ has changed تَمَسُّ to تَمَسُّ. <b>Impact on Meaning:</b> Meaning became negative future.		وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً
<b>Do they not see</b> at the earth how much noble pairs we have caused to grow in it. <b>Impact on Form:</b> لَمْ has deleted the ن and changed يَرَوْنَ to يَرَوْنَ. <b>Impact on Meaning:</b> Meaning of ‘until’ are added.		أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ
If they <b>do not</b> leave what they say, a painful punishment <b>will definitely touch</b> those who disbelieve. <b>Impact on Form:</b> لَمْ added at the start and end. <b>Impact on Meaning:</b> Made extremely assertive.		وَأِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ
<b>Do you not see</b> towards those who were given a share from the Holy Book. <b>Impact on Form:</b> لَمْ has changed تَرَى to تَرَى. <b>Impact on Meaning:</b> Meaning became negative.		أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ
He said, “I intend <b>to marry</b> you with one of my these two daughters. <b>Impact on Form:</b> أُنْ has changed أَنْكَحُ to أَنْكَحُ. <b>Impact on Meaning:</b> Meaning of ‘to’ are added.		قَالَ إِنِّي أُرِيدُ أَنْ أَنْكَحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ
They said, “These two (Moses & Aaron) are certainly expert magicians who intend <b>to drive you out</b> of your land.”		قَالُوا إِنَّ هَذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُمْ مِنْ أَرْضِكُمْ
<b>If</b> you are true.		إِنْ كُنْتُمْ صَادِقِينَ
<b>To describe</b> an example.		أَنْ يَضْرِبَ مَثَلًا
<b>To employ you</b> for 8 years. So <b>if</b> you complete 10 years, it will be (additional) from your side. <b>Impact on Form:</b> أُنْ has changed تَاجِرٌ to تَاجِرٌ. <b>Impact on Meaning:</b> Meaning of ‘to’ are added.		أَنْ تَأْجُرَنِي ثَمَانِيَةَ حِجَجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ

### Worth Reading

What is the significance of Character in building a nation? Read more:

<http://www.mubashirnazir.org/PD/English/PE03-0001-Character.htm>

## Lesson 9A: Special Forms of Present & Future Tense

Impact	English	Arabic
So <b><i>if you do not do</i></b> and <b><i>definitely you will not do</i></b> , so beware of the fire.		فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ
Either <b><i>to</i></b> punish or <b><i>to</i></b> do good with them.		إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا
Either <b><i>you to put down</i></b> or we <b><i>to be</i></b> the ones who put down.		إِمَّا أَنْ تُثَلِّقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ
That Allah has ordered <b><i>to join</i></b> .		مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
<b><i>If</i></b> Allah wills. <b>Impact on Form:</b> إن has no impact because شاء is the Past Tense. <b>Impact on Meaning:</b> Sentence became conditional.		إِنْ شَاءَ اللَّهُ
<b><i>If they are brought</i></b> to you as prisoners. <b>Impact on Form:</b> إن changed ياتون to ياتو and ن is deleted. <b>Impact on Meaning:</b> Sentence became conditional.		إِنْ يَأْتُواكُمْ أُسَارَى
And it is not protecting them from the punishment <b><i>to</i></b> live long life.		وَمَا هُوَ بِمُزَحِّزٍ لَهُ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ
It is definitely not the piety <b><i>to</i></b> turn your faces towards the east or the west.		لَيْسَ الْبِرُّ أَنْ تَوَلَّوْا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ
Surely, Allah does not hesitate <b><i>to</i></b> describe a parable.		إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا
<b><i>Do they wait</i></b> for Allah <b><i>to come</i></b> to them in clouds? <b>Impact on Form:</b> أن changed ياتي to ياتي. <b>Impact on Meaning:</b> Meaning of 'to' added.		هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ

### Face the Challenge!

How do you make a فعل ماضي conditional?  
What is the difference in case of a فعل مضارع?

### Face the Challenge!

Describe the difference between the impact of فعل مضارع and لَمْ on the

## Lesson 9A: Special Forms of Present & Future Tense

Impact	English	Arabic
So turn your faces towards it <u>so that</u> people <u>will not have</u> an argument against you. <b>Impact on Form:</b> لئلا changed يكونُ to يكون. <b>Impact on Meaning:</b> Meaning of “so that not” are added.		فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ
Verily, he (Satan) <u>instructs you</u> to commit evil and vulgar acts and <u>to say</u> about Allah what <u>you do not know</u> .		إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ
<u>Do you think to enter</u> paradise whereas (a trouble) <u>has not yet arrived on you</u> similar to that faced by those who were before you.		أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ
It is likely that <u>you dislike</u> a thing whereas it is better for you.		عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ
And it is not allowed for you <u>to take</u> from what you have already given (to your wives) except (the situation of) <u>both of them fearing</u> that both of them will not abide by the Allah's limits.		وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ
<u>If you exhibit</u> the charity, it is good but <u>if you conceal it</u> and give it to poor (secretly) it is better for you.		إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ
Allah <u>has not yet pinpointed</u> those of you who have struggled (in His way), so that He may pinpoint the steadfast ones. <b>Impact on Form:</b> لما has changed يعلمُ to يعلمُ. <b>Impact on Meaning:</b> Meaning of “not yet” added.		لَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ
But they denied what they did not grasp from His knowledge and its reality <u>has not yet arrived</u> to them.		بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعَلَمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ

### Worth Reading

The Report of Transparency International and a Hadith. This article is an eye-opening writing on the condition of Muslim Ummah.

<http://www.mubashirnazir.org/PD/English/PE02-0004-Transparency.htm>

## Lesson 9A: Special Forms of Present & Future Tense

Impact	English	Arabic
But <u>they have not yet tasted</u> the punishment. <b>Impact on Form:</b> لَمْ has changed يَذُوقُونَ to يَذُوقُوا and نَ deleted. <b>Impact on Meaning:</b> Meaning of “not yet” added.		بَلْ لَمَّا يَذُوقُوا عَذَابَ
They said, “We accepted Islam but the faith <u>has not yet entered</u> into their hearts.		قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ
And other ones of the who <u>have not yet joined</u> them.		وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ
And if We wished, <u>We will definitely take away</u> what We have revealed to you. <b>Impact on Form:</b> نَ added at start and end of نَذْهَبُ. <b>Impact on Meaning:</b> Sentence became extremely assertive.		وَلَكِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ
Allah has written, “Only I and My prophets <u>shall surely &amp; definitely dominate</u> .”		كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي
<u>You shall definitely go up</u> from one step to another step.		لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ
<u>We will definitely compensate</u> with excellent reward those who remained steadfast.		لَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ
He said, “ <u>Definitely I will be given</u> wealth and children.”		قَالَ لَأَوْتِينَ مَالًا وَوَلَدًا
Allah <u>shall definitely help</u> the one who has helped Him (in His cause.)		لَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ
<u>I will seek forgiveness</u> for you.		لَأَسْتَغْفِرَنَّ لَكَ
<u>We will definitely be patient</u> on what you will torture us.		لَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا
Then <u>we shall definitely say to</u> his guardian.		ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ
And when a help from your Lord comes, <u>they shall definitely say</u> , “We were with you.”		وَلَكِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ
<u>They shall definitely carry</u> their burdens.		لَيَحْمِلُنَّ أَثْقَالَهُمْ

## Lesson 9A: Special Forms of Present & Future Tense

Impact	English	Arabic
And if you ask them, “Who has created you?” <u><b>They shall definitely say</b></u> , “Allah.”		وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ
If Allah wills, <u><b>you shall definitely enter</b></u> into the Sacred Mosque.		لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ
Then on that day, <u><b>you shall be definitely be asked</b></u> about the blessings (you have enjoyed in your worldly life.)		ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ
And verily, those who were given the Book <u><b>they know</b></u> that it is the truth from their Lord.		وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ
<u><b>So that</b></u> Allah <u><b>pinpoints</b></u> those believed.		لَيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا
And the trouble you have faced with Allah’s permission on the day (of Ohad) when two groups met (for fighting), <u><b>and so that He pinpoints</b></u> the believers and <u><b>so that He pinpoints</b></u> those who were engaged in hypocrisy. <b>Impact on Form:</b> ل has changed يعلم to like كي. <b>Impact on Meaning:</b> Meaning of “so that” added.		وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَيَا ذُنَّ اللَّهِ وَلَيَعْلَمَ الْمُؤْمِنِينَ وَلَيَعْلَمَ الَّذِينَ نَافَقُوا
So <u><b>soon they will see</b></u> (the result of) their deviation.		فَسَوْفَ يَلْقَوْنَ غَيًّا
<u><b>Soon they will know</b></u> when <u><b>they will see</b></u> the punishment. <b>Impact on Form:</b> سوف has no impact on the form. <b>Impact on Meaning:</b> Meaning of “soon” added and the sentence is specific to the future tense.		سَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ
<u><b>Soon you will be asked.</b></u>		سَوْفَ تُسْأَلُونَ
So <u><b>soon he will call</b></u> for (his) destruction.		فَسَوْفَ يَدْعُو ثُبُورًا

### Worth Reading

Prophet Muhammad صلى الله عليه وسلم seek refuge of Allah from procrastination. What’s the solution? Read more:  
<http://www.mubashirnazir.org/PD/English/PE03-0016-Procrastination.htm>

### Worth Reading

What are the Quranic teachings about defamation? Read more:  
<http://www.mubashirnazir.org/PD/English/PE02-0006-Defamation.htm>

## Lesson 9B: The Law of Prayer كِتَابُ الصَّلَاةِ

**The Result:** Calculate your score. Each paragraph carries 10 mark. If your score is less than 80%, repeat the exercise. The translation is provided for each paragraph. Text in parenthesis [ ] is the information not describe in the original Arabic text but its sense is understood.

The Law of Prayer	كِتَابُ الصَّلَاةِ
<p><b>شُرُوطُ صِحَّةِ الصَّلَاةِ</b></p> <p>(1) الطَّهَارَةُ مِنَ الْحَدَثِ: لِحَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: "لَا تُقْبَلُ صَلَاةُ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ." (متفق عليه)</p> <p>(2) دُخُولُ الْوَقْتِ: وَذَلِكَ فِي الصَّلَاةِ الْمَفْرُوضَةِ الْمُؤَقَّتَةِ لِقَوْلِ اللَّهِ تَعَالَى: "إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا." (النساء 4:103)</p> <p>(3) سِتْرُ الْعَوْرَةِ: وَحَدُّ عَوْرَةِ الرَّجُلِ مَا بَيْنَ سُرَّتِهِ وَرُكْبَتِهِ (أَخْذًا بِالْأَحْوَطِ) فَعَنْ جَرَّهَدٍ قَالَ: "مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى بُرْدَةٍ وَقَدْ انْكَشَفَتْ فَخَذِي، فَقَالَ: "غَطِّ فُخْذَيْكَ، فَإِنَّ الْفَخْذَ عَوْرَةٌ." رَوَاهُ مَالِكٌ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَذَكَرَهُ الْبُخَارِيُّ فِي صَحِيحِهِ مُعَلَّقًا.</p> <p>وَأَمَّا الْمَرْأَةُ: فَجَمِيعُ جَسَدِهَا عَوْرَةٌ يَجِبُ عَلَيْهَا سِتْرُهَا فِي الصَّلَاةِ مَا عَدَا الْوَجْهَ وَالْكَفَّيْنِ... وَذَلِكَ لِحَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ." رَوَاهُ الْخَمْسَةُ إِلَّا النَّسَائِيَّ وَصَحَّحَهُ ابْنُ خُزَيْمَةَ وَالْحَاكِمُ.</p>	
<p><b>Conditions for a Valid Prayer</b></p> <p>(1) Purification from filth: As mentioned in the Hadith of Abu Hurairah: "The prayer of anyone of you is not acceptable if he has a filth until he performs ablution." (Agreed upon).</p> <p>(2) Start of Time: That is about the obligatory prayer with specific time, as mentioned in Allah's words: "Surely the prayer is obligatory on believers at fixed times."</p> <p>(3) Hiding the Coverable Parts: The limit for coverable parts of a man is what between his navel and his knees (by taking a cover). Reported by Jarhad, he said: Allah's Apostle passed [by me] while I was taking a shawl and my thighs was not covered. He said: "Cover your thighs, surely the thigh is also coverable." Malik, Ahmed, Abu Dawood and Tirmidhi reported it. Bukhari also mentioned it in his Saheeh without chain of narrators.</p> <p>Regarding women, their entire body is coverable. It is obligatory on them to cover it in the prayer except face and both hands. That is based on the Hadith of A'yesha that the Prophet said: "Allah does not accept the prayer of a woman without a veil." Five [compilers of Hadith] reported it except Nisai. Ibn Khuzaima and Hakim declared it authentic.</p>	

Explanation	Word	Explanation	Word	Explanation	Word
Cover!	غَطُّ	Navel point of body	سُرَّة	Being right	صِحَّة
Hanging, without chain of narrators	مُعَلَّقًا	Knee	رُكْبَةً	Obligatory	الْمَفْرُوضَةِ
Body	جَسَدٍ	Covering, guarding	الْأَحْوَطِ	Having a fixed time	الْمُؤَقَّتَةِ
Menstruating [means women]	حَائِضٍ	Shawl, garment	بُرْدَةٍ	At fixed time	مَوْقُوتًا
Veil covering head	خِمَارٍ	It exposed	انْكَشَفَتْ	Covering	سِتْرُ
		Thigh, upper part of leg	فَخْذٍ	Coverable parts of body	الْعَوْرَةِ



## Lesson 9B: The Law of Prayer كِتَابُ الصَّلَاةِ

(4) طَهَارَةُ الثَّوْبِ وَالْبَدَنِ وَالْمَكَانِ الَّذِي يُصَلِّي فِيهِ: لَقَوْلُهُ تَعَالَى: "وَيَا بَنِي إِسْرَءِيلَ فَطَهِّرُوا صُورَكُمْ عَلَيْهِ وَسَلَّمَ: "صَبُّوا عَلَيْهِ ذُنُوبًا مِنْ مَاءٍ." رَوَاهُ الْجَمَاعَةُ إِلَّا مُسْلِمًا.

(5) اسْتِقْبَالُ الْقِبْلَةِ (الْكَعْبَةِ): لَقَوْلُ اللَّهِ تَعَالَى: "قُولُوا وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ." (البقرة: 144) وَذَلِكَ لِلْقَادِرِ عَلَى اسْتِقْبَالِهَا، فَإِنْ عَجَزَ عَنْ اسْتِقْبَالِهَا لَعُذْرٍ فَإِنْ صَلَاتُهُ صَحِيحَةٌ، وَيَجِبُ عَلَى مَنْ يُشَاهِدُ الْكَعْبَةَ فِي صَلَاتِهِ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ ذَاتَهَا، أَمَّا مَنْ لَا يُشَاهِدُهَا فَيَسْتَقْبِلُ جِهَتَهَا. مَتَى يَسْقُطُ اسْتِقْبَالُ الْقِبْلَةِ؟ أ- يَسْقُطُ اسْتِقْبَالُ الْقِبْلَةِ فِي صَلَاةِ الْخَوْفِ، وَهِيَ صَلَاةُ الْحَرْبِ لَقَوْلِهِ تَعَالَى: "فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا." (البقرة: 239) قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: "مُسْتَقْبِلِي الْقِبْلَةِ أَوْ غَيْرِ مُسْتَقْبِلِيهَا." رَوَاهُ الْبُخَارِيُّ. ب- صَلَاةُ النَّافِلَةِ لِلرَّاكِبِ، فَقَبْلَتُهُ حَيْثُ اتَّجَهَتْ بِهِ رَاحِلَتُهُ، وَيَسْتَحِبُّ لَهُ أَنْ يَسْتَقْبِلَ بِهَا الْقِبْلَةَ عِنْدَ تَكْبِيرَةِ الْإِحْرَامِ ثُمَّ يَتَّجِعَ بِهَا حَيْثُ كَانَتْ وَجْهَتُهُ. ج- الْعَاجِزُ عَنْ اسْتِقْبَالِهَا كَالْمُكْرَهِ وَالْمَرِيضِ، كَانَ يَكُونُ مَرْبُوطًا أَوْ مَصْلُوبًا لَغَيْرِ الْقِبْلَةِ، وَالْمَرِيضُ الَّذِي لَا يَسْتَطِيعُ أَنْ يَتَحَرَّكَ إِلَى جِهَةِ الْقِبْلَةِ. لَقَوْلُهُ تَعَالَى: لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا (البقرة: 268) وَقَوْلُهُ تَعَالَى: فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ... (التعابن: 64:16)

(4) Purification of the Cloth, the Body and the Place where a person is performing prayer: As mentioned in Allah's words: "Purify your cloths." Also mentioned in the Hadith of the villager who delivered urine at the Mosque. The Prophet said: "Pour a bucket of water on it." Entire group [of compilers of Hadith] reported it except Muslim.

(5) Facing towards the Prayer Direction (Ka'aba): As mentioned in Allah's words: "Turn your faces to the Sacred Mosque. Wherever you are, turn your faces towards it." This is for the person who is capable to face towards it. If he is unable to face towards it due to a reason, then his prayer is correct. It is obligatory for the person to face towards the Ka'aba itself who is viewing the Ka'aba. If it is not in his sight, then he should face towards its direction.

### When [the condition of] Facing towards Ka'aba is Waived?

(A) [The condition of] facing towards Ka'aba is waived during the prayer of danger. This is in case of praying during a war. As mentioned in Allah's words, "If you fear, then pray on foot or while riding." Ibn U'mar said: "[It means that he should pray] whether he is facing towards Ka'aba or not." Bukhari reported it.

(B) [For a person performing] Non-Obligatory Prayer for a Rider, [the condition of facing towards Ka'aba is waived]. His direction of prayer will be towards where the ridden [vehicle or animal] is moving. It is preferable for him to face towards Ka'aba at the time of first "Allah o Akbar", then face towards wherever his [vehicle or animal] is moving.

(C) The person who is unable to face towards it [Ka'aba] like a bound person or a patient. If he is tied or crucified towards some direction other than Ka'aba, or he is the patient who is unable to move towards the direction of Ka'aba [it is not essential for him to face towards it]. As mentioned in Allah's words: "Allah does not place a burden on a person beyond its capacity." In other words, "Be careful to Allah up to your extent....".

Explanation	Word	Explanation	Word	Explanation	Word
Animal, bus, car etc.	رَاحِلَةٌ	He became unable to	عَجَزَ	He delivered urine	بَالَ
It is preferable	يَسْتَحِبُّ	Reason, excuse	عُذْرٌ	Pour!	صَبُّوا
One who is forced to do	الْمُكْرَهَ	It declines, it is waived	يَسْقُطُ	Bucket	ذُنُوبًا
Bound	مَرْبُوطًا	War	الْحَرْبِ	Turn your face!	وَلَّ
Crucified	مَصْلُوبًا	One who face towards	مُسْتَقْبِلِ	Towards, in the direction	شَطْرَ
He moves	يَتَحَرَّكُ	Not obligatory	النَّافِلَةِ	Capable	الْقَادِرِ
You are capable of	اسْتَطَعْتُمْ	One mounted on something	الرَّاكِبِ	Facing towards	اسْتِقْبَالَ

## Lesson 9B: The Law of Prayer كتاب الصلوة

(6) النية: وهي القصد أو العزم على فعل الشيء، ومحلها القلب لا دخل للسان فيها، فلم ينقل عن النبي صلى الله عليه وسلم ولا عن أحد من أصحابه رضي الله عنهم ولا التابعين ولا الأئمة الأربعة في النية لفظ قط إلا في الحج والعمرة. وزمنها في أول الصلاة أي عند تكبيرة الإحرام.

### أركان الصلاة

للصلاة أركان تتكون منها، فإذا نقص منها ركن فإن الصلاة تكون ناقصة باطلة ولا يعتد بها شرعاً فبينها فيما يلي:

(1) القيام في الفرض: لقول الله تعالى: "وَقُومُوا لِلَّهِ قَانِتِينَ" (البقرة: 238) وقول الرسول صلى الله عليه وسلم: "صلوا كما رأيتموني أصلي". رواه البخاري وأحمد. وحديث عمران بن حصين رضي الله عنه قال: كانت بي بواسير، فسألت النبي صلى الله عليه وسلم عن الصلاة فقال: "صل قائماً، فإن لم تستطع فقاعداً، فإن لم تستطع فعلى جنب". رواه البخاري.

فمن كان قادراً على القيام ولم يقم في صلاة الفريضة بطلت صلاته، وأما في النافلة، فصلاة القاعد مع القدرة على القيام صحيحة لكن ثوابه على النصف من صلاة القائم، لحديث ابن عمر رضي الله عنهما قال: حدثت أن رسول الله صلى الله عليه وسلم قال: "صلاة الرجل قاعداً نصف الصلاة". رواه البخاري ومسلم.

(6) Intention: It is the determination or decision to do something. Its place is the heart. Tongue is not included in it. It is not narrated at all about the Prophet, anyone of his companions, followers of companions and the four juristic leaders to describe intention in words except in case of Major or Minor Pilgrimage. Its time is at the start of prayer i.e. at the time of the first "Allah o Akbar".

### The Parts of Prayer

There are certain parts of prayer. If any part is missing, the prayer will remain incomplete and void. It is not allowed to cross this limit by Shari'ah. We explain them as follows:

(1) Standing at Obligatory Prayers: As Allah mentioned, "Stand in front Allah obediently." The Prophet saying, "Pray in the same way as you see me praying." Bukhari & Ahmed reported it. And mentioned in the Hadith of I'mran Ibn Husain, he said: I suffered with piles, I asked the Prophet to about the prayer, he replied, "Pray while standing. If you are unable to do so, then [pray] while sitting, and even if you are unable to do so, then pray while lying on your side." Bukhari reported it.

Whoever is capable to stand and he did not stand during obligatory prayers, his prayer will become void. In case of non-obligatory prayers, prayer while sitting along with the ability to stand is correct but its reward will be half of praying while standing. As mentioned in the Hadith of Ibn U'mar, he said: "It is described that Allah's Apostle said, "The prayer of a sitting man is half prayer." Bukhari & Muslim reported it.

Explanation	Word	Explanation	Word	Explanation	Word
Piles, a decease of anal point	بَوَاسِيرُ	Parts, plural of ركن	أركان	Intention	النية
Standing	قائماً	We explain	نبين	Determination	القصد
Sitting	قاعداً	Standing	القيام	Decision	العزم
Lying on sides	على جنب	Stand! O you all	قوموا	Place	محل
He does not stand	لم يقم	Obedient	قانتين	Never	قط
It becomes void	بطلت	You see me	رايتموني	Saying الله أكبر at the beginning of prayer	تكبيرة الإحرام
It is described	حدثت				

## Lesson 9B: The Law of Prayer كتاب الصَّلَاة

وَمَنْ عَجَزَ عَنِ الْقِيَامِ فِي الْفَرَضِ صَلَّى عَلَى حَسَبِ قُدْرَتِهِ وَلَهُ أَجْرُهَا كَامِلًا لِحَدِيثِ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا مَرَضَ الْعَبْدُ أَوْ سَافَرَ كَتَبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا." رواه البخاري.

(2) تَكْبِيرَةُ الْإِحْرَامِ: وَلَقَطْهَا "اللَّهُ أَكْبَرُ"، لَا يُجْزِي غَيْرُهَا. لِحَدِيثِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مِفْتَاحُ الصَّلَاةِ الطَّهُّورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ. "رواه أبو داود والترمذي والحاكم وصححه وغيرهم. وَلِحَدِيثِ أَبِي هُرَيْرَةَ فِي الْمَسِيِّ صَلَاتُهُ: "إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ." متفق عليه

(3) قِرَاءَةُ الْفَاتِحَةِ: وَهِيَ رَكْنٌ فِي كُلِّ رَكْعَةٍ مِنْ رَكَعَاتِ التَّغْلِيلِ وَالْفَرَضِ عَلَى الْإِمَامِ وَالْمُنْفَرِدِ وَاخْتَلَفَ فِي الْمَأْمُومِ....

(4) الرُّكُوعُ: لِقَوْلِهِ تَعَالَى: "يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ." (الحج 22:77) وَلِقَوْلِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمَسِيِّ فِي صَلَاتِهِ: "ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا." وَلِحَدِيثِ أَبِي مَسْعُودٍ الْبَدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا تُجْزِي صَلَاةٌ لَا يَقِيمُ الرَّجُلُ فِيهَا صَلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ." رواه الخمسة وابن خزيمة وابن حبان والطبراني والبيهقي وصححه، وقال الترمذي: حسن صحيح.

If a person is unable to stand in obligatory prayers, he should pray according to his ability and he will have the complete reward. As mentioned in the Hadith of Abu Musa that the Prophet said: "When a slave becomes sick or he travels [and is unable to pray in full], reward of a person living in right condition is written for it.

(2) The Takbeer of Starting the Prayer: Its words are "Allah o Akbar". It is not allowed to say any other words. As mentioned in the Hadith of A'li that the Prophet said: "The key of prayer is purification. Its start is by saying "Allah o Akbar" and its end is with "Assalaam o alaikum wa Rahmatullah". Abu Dawood, Tirmidhi, Hakim and others reported it and declared it authentic. In the Hadith of Abu Hurairah about the person who committed mistakes in his prayer, it is mentioned: "When you stand for prayer, say 'Allah o Akbar'." Agreed upon.

(3) Reciting Al-Fatihah: It is the part of each Rak'at in obligatory and non-obligatory prayers. [It is obligatory for] the prayer-leader and the person praying individually. There is disagreement about the person performing prayer in leadership of other. [According to some scholars, it is also obligatory for him while others do not consider it obligatory].

(4) Bowing Down: As mentioned in Allah's words, "O believers! Bow down, prostrate and worship your Lord. Do got so that you become successful." As mentioned in the words of the Prophet about the person who committed mistakes in his prayer, "Then bow down until you become calm in your bowing down." In the Hadith of Abu Mas'ud Al-Badri that the Prophet said: "The prayer of the person is not valid who does not level his back during bowing down and prostrating." Five [compilers of Hadith] reported it. Ibn Khuzaima, Ibn Habban, Tabrani and Baihiqi also reported it and declared it authentic. Tirmidhi said: This is moderately authentic.

Explanation	Word	Explanation	Word	Explanation	Word
Say, الله أكبر	كَبَّرَ	Being all acts lawful at end of prayer	تَحْلِيلُ	According to	حَسَبِ
Person performing prayer alone	الْمُنْفَرِدِ	Saying السلام عليكم و رحمة الله at end of prayer	التَّسْلِيمِ	Perfect	كَامِلًا
Person performing prayer in leadership of other	الْمَأْمُومِ	A person who committed mistakes in the prayer	الْمَسِيِّ	It is not allowed	لَا يُجْزِي
It is performed satisfactorily	تَطْمَئِنَّ	You stand	قُمْتَ	Key	مِفْتَاحُ
Back	صَلْبُ			Being all acts unlawful at start of prayer	تَحْرِيمُ

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(5) الرَّفْعُ مِنَ الرُّكُوعِ وَالْإِعْتِدَالُ قَائِمًا: لَقَوْلُ أَبِي حُمَيْدٍ فِي صِفَةِ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى قَائِمًا حَتَّى يَعُودَ كُلُّ فَقَارٍ إِلَى مَكَانِهِ." متفق عليه. وَقَوْلُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا." رواه مُسْلِمٌ. وَلِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمَسِيِّ فِي صَلَاتِهِ: "ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا." متفق عليه.

(6) السُّجُودُ: وَصَفَتْهُ أَنْ يُمَكِّنَ جَبْهَتَهُ وَأَنْفَهُ وَكَفَّيْهِ وَرُكْبَتَيْهِ وَأَطْرَافَ قَدَمَيْهِ مِنَ الْأَرْضِ. وَالِدَلِيلُ عَلَى أَنَّهُ رُكْنٌ قَوْلُهُ تَعَالَى: "يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ." (الحج 77:22) وَحَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، عَلَى الْجَبْهَةِ وَأَشَارَ بِيَدِهِ إِلَى أَنْفِهِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ وَلَا تَكْفَتُ الْقِيَابَ وَالشَّعْرَ." رواه البخاري ومسلم واللفظ للبخاري. وقوله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمَسِيِّ فِي صَلَاتِهِ: "ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا."

(7) الْجُلُوسُ بَيْنَ السَّجْدَتَيْنِ: وَدَلِيلُهُ قَوْلُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ صَلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا." رواه مسلم. وَصِفَةُ هَذَا الْجُلُوسِ أَنْ يَجْلِسَ مُفْتَرِشًا (أَيَ يَفْرُشُ رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا وَيَنْصِبُ رِجْلَهُ الْيُمْنَى وَيَسْتَقْبِلُ بِأَصَابِعِهَا الْقِبْلَةَ).

(5) Raising up after Bowing Down and Standing Moderately: As mentioned in the words of Abu Humaid about the description of the Prayer of Allah's Apostle: "When he used to raise his head, he used to stand straight up to the point that his back bones returned to their original place." Agreed upon. In words of A'yesha about the Prophet: "When he used to raise his head after bowing down, he did not use to prostrate before standing straight." Muslim reported it. In the words of the Prophet about the person who committed mistakes in his prayer, "Then raise [your head] until you stand moderately." Agreed upon.

(5) Prostration: Its method is that his [the person performing prayer] forehead, his nose, his hand-palms, his knees and the toes of his feet are firmly placed on the land. The argument for that it is a part of prayer is Allah's words: "O believers! Bow down, prostrate and worship your Lord. And do good so that that you become successful." In the Hadith of Ibn A'bbas, the Prophet said: "I am instructed to prostrate on seven bones: He mentioned by his hands towards his forehead, his nose, two hands, two knees and toes of his feet. Cloth and hair should not be pulled." Bukhari and Muslim reported it and words belong to Bukhari. His words about the person who committed mistakes in his prayers: "Then prostrate until you become calm in your prostration."

(7) Sitting between two Prostrations: Its argument is the words of A'yesha about the Prayer of the Prophet: "When he used to raise his head from prostration, he did not use to prostrate [again] until he used to sit straight." Muslim reported it. The method of this sitting is that the person should spread his left foot and sit on it and erect his right foot straight and [try to] direct its fingers towards the Ka'aba.

Explanation	Word	Explanation	Word	Explanation	Word
Bones, plural of عِظَام	أَعْظُمُ	Forehead	جَبْهَةً	Raising up	الرَّفْعُ
We pull	نَكَفْتُ	Nose	أَنْفَ	Moderate behavior	إِعْتِدَالُ
Sitting	الْجُلُوسُ	Two palms	كَفَّيْنِ	He became straight	اسْتَوَى
He becomes straight	يَسْتَوِي	Edges, toes	أَطْرَافَ	Back bones	فَقَارٍ
He spreads	يَفْرُشُ	Feet	قَدَمَيْنِ	Raise!	ارْفَعْ
He erects	يَنْصِبُ	Argument	الدَّلِيلُ	You become moderate	تَعْتَدِلُ

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(8) الطمأنينة: وهي السكون وإن كان زمنه قليلاً أي البقاء بعد استقرار الأعضاء في الركوع والرفع منه والسجود والجلوس بين السجدين. والدليل على أن الطمأنينة ركن قول الله صلى الله عليه وسلم في حديث المسيء في صلاته: "ثم اركع حتى تطمئن راكعاً، ثم ارفع حتى تعتدل قائماً ثم اسجد حتى تطمئن ساجداً ثم ارفع حتى تطمئن جالساً ثم اسجد حتى تطمئن ساجداً، ثم افعل ذلك في صلاتك كلها." متفق عليه من حديث أبي هريرة رضي الله عنه.

(9) الجلوس للتشهد الأخير والتسليمين: وهو الثابت المعروف من هدي النبي صلى الله عليه وسلم، فقد كان يقعد القعود الأخير ويقرأ فيه التشهد، وقال للمسيء في صلاته: "إذا رفعت رأسك من آخر سجدة وقعدت قدر التشهد فقد تمت صلاتك."

(10) التشهد الأخير: والدليل على أنه ركن قول الله صلى الله عليه وسلم: "صلوا كما رأيتموني أصلي." وأنه صلى الله عليه وسلم كان يداوم على ذلك وأمر به المسيء في صلاته. وقول ابن مسعود وابن عباس رضي الله عنهم: "كان رسول الله صلى الله عليه وسلم يعلمنا التشهد كما يعلمنا السورة من القرآن." روى قول ابن مسعود البخاري ومسلم وقول ابن عباس مسلم والنسائي.

صيغة التشهد: قد وردت صيغ للتشهد عن ابن مسعود وابن عباس وابن عمر وأبي موسى الأشعري، وعمر بن الخطاب رضي الله عن الجميع، تقترب ألفاظ كل واحدة من غيرها، وأصحها تشهد ابن مسعود، قال مسلم رحمه الله تعالى: "أجمع الناس على تشهد ابن مسعود." ومع ذلك فأي صيغة تشهد بها المصلي أجزأته إذا كانت واردة بنقل صحيح.

(8) Calmness: It is absence of excitement even for a short while. It means that the organs should become stable during bowing down, raising head after it, two prostrations and sitting between two prostrations. The argument that this calmness is a part of prayer is the Prophet's words about the person who committed mistakes in his prayer: "Then bow down until you become calm in your bowing down. Then raise [your head] until you stand moderately. Then perform prostration until you become calm in your prostration. Then raise your head until you become calm in sitting. Then prostrate again until you become calm in your prostration. Then do that in your entire prayer." Agreed upon. A part of the Hadith of Abu Hurairah.

(9) Sitting for the Last Tashahud and Two Greetings: This is proved and well-known in the guidance of the Prophet. He used to sit at end of the prayer and recite "Tashahud" in it. He said to the person who committed mistakes in his prayer: "When you raise your head from the last prostration and sit for the time of Tashahud, your prayer will complete."

(10) The Last Tashahud: The argument for that it being a part of the prayer is Prophet's words: "Pray as you see me praying." He used to recite it continuously and instructed the person who committed mistake during his prayer. Ibn Masud and Ibn A'bbas said: "Allah's Apostle used to teach us 'Tashahud' as he used to teach us a chapter of Quran." Bukhari & Muslim reported the words of Ibn Mas'ud and Muslim & Nisai reported the words of Ibn A'bbas.

Words of Tashahud: The words of Tashahud are reported by all of Ibn Mas'ud, Ibn A'bbas, Ibn U'mar, Abu Musa Al-Ash'ari and U'mar Ibn Al-Khattab. The words of each one of them are near to each other. The most correct Tashahud is reported by Ibn Mas'ud. Muslim said: "People agreed upon the Tashahud of Ibn Mas'ud." If a person performing prayer recites Tashahud in whatever words, it will be sufficient if reported in an authentic narration.

Explanation	Word	Explanation	Word	Explanation	Word
Words	صِيغَةُ	Proved	الثَّابِتُ	Calmness	الطَّمَأْنِينَةُ
It arrived	وَرَدَتْ	Well-known	الْمَعْرُوفُ	Calmness	السُّكُونُ
The most correct of it	أَصَحُّهَا	It completed	تَمَّتْ	Staying	الْبَقَاءُ
They agreed	أَجْمَعَ	He continued to do	يُداوِمُ	Stability	اسْتِقْرَارُ
It suffices	أَجْزَأَتْ	He teaches us	يُعَلِّمُنَا	Other, last	الْأَخِيرُ

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تشهد ابن مسعود: "التحيات لله والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله."

(11) التَّسْلِيمُ: ثَبَّتَ فَرَضِيَّةُ السَّلَامِ بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَدِيثٍ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: "مِفْتَاحُ الصَّلَاةِ الطَّهْوُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ." رَوَاهُ أَحْمَدُ وَالشَّافِعِيُّ وَأَبُو دَاوُدَ وَابْنُ مَاجَهَ وَالتِّرْمِذِيُّ وَقَالَ: هَذَا أَصَحُّ شَيْءٍ فِي الْبَابِ. وَعَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ يُسَلِّمُ عَنْ يَمِينِهِ: "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ." وَعَنْ شِمَالَةَ: "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ." رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ. وَإِنْ اِكْتَفَى بِقَوْلِهِ: "السَّلَامُ عَلَيْكُمْ" أَوْ "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ" أَجْزَأُهُ وَكُلُّهُ وَارِدٌ.

(12) تَرْتِيبُ الْأَرْكَانِ: تَرْتِيبُ الْأَرْكَانِ عَلَى مَا هِيَ مَذْكُورَةٌ آتِفًا زَكْنَ مِنْ أَرْكَانِ الصَّلَاةِ فَلَوْ سَجَدَ الْإِنْسَانُ قَبْلَ أَنْ يَرْكَعَ مَثَلًا مُتَعَمِّدًا بَطَلَتْ صَلَاتُهُ. وَإِذَا خَالَفَ التَّرْتِيبَ سَهْوًا ثُمَّ ذَكَرَ فَإِنَّهُ يَجِبُ عَلَيْهِ أَنْ يَعُودَ إِلَى الرُّكْنِ الَّذِي قَدَّمَهُ فَيَفْعَلُهُ فِي تَرْتِيبِهِ. وَإِلَّا بَطَلَتْ صَلَاتُهُ. دَلِيلُهُ حَدِيثُ الْمَسِيِّ فِي صَلَاتِهِ، وَعَمَلُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَائِلُ: "صَلُّوا كَمَا رَأَيْتُمُونِي أَصْلِي." رَوَاهُ الْبُخَارِيُّ. فَلَمْ يَثْبُتْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ خِلَافَ هَذَا التَّرْتِيبِ وَلَوْ مَرَّةً وَاحِدَةً فِي حَيَاتِهِ.

The Tashahud of Ibn Mas'ud: "All the greetings, prayers and pure things are for Allah. Peace be upon you, O Prophet, along with Allah's mercy and blessings. Peace be upon us and on pious slaves of Allah. I declare that there is no god except Allah and I declare that Muhammad is His slave and His prophet."

(11) Greeting: Obligation of greeting is proved by the Prophet's words in the Hadith of A'li: "The key of prayer is purification. Its start is by Takbeer and its end is by greetings." Ahmed, Shafi'i, Abu Dawood, Ibn Maja and Tirmidhi reported it and said: "This is the most authentic thing in this chapter." Reported by Wail Ibn Hajar, he said: "I performed prayer with the Prophet and he greeted [while looking] at his right [shoulder]: "Peace be upon you and Allah's mercy and His blessings." And on his left [shoulder, he said]: "Peace be upon you and Allah's mercy and His blessings." Abu Dawood reported it with authentic chain of narrators. It is sufficient to say, "Peace be upon you" or "Peace be upon you and Allah's mercy". It suffices and all of them arrive [in reports of Hadith].

(12) The Sequence of Parts: The sequence of parts mentioned previously is also a part among the parts of prayer. If, for instance, a person prostrates before bowing down deliberately, his prayer will become void. If he does so by negligence and then recalls, it is essential for him to return to that part that he advanced, then he should do in the [right] sequence, otherwise his prayer will become void. Its argument is the Hadith of the person who committed mistakes in his prayer and the action of the Prophet while saying: "Pray as you see me praying." Bukhari reported it. It is not proved from the Prophet any action against this sequence even a single time in his life.

**Face the Challenge!** How do you make a فعل ماضي interrogative? How do you do so in case of a فعل مضارع?

Explanation	Word	Explanation	Word	Explanation	Word
He violated	خَالَفَ	Sequence	تَرْتِيبٌ	It is proved	ثَبَّتَ
Neglectfully, unintentionally	سَهْوًا	Previously	آتِفًا	Obligation	فَرَضِيَّةٌ
He was reminded	ذَكَرَ	Deliberately	مُتَعَمِّدًا	It suffice	أَجْزَأَ
He advanced, he did something before other	قَدَّمَ	It becomes void	بَطَلَتْ	Coming	وَارِدٌ



### مُبْطَلَاتُ الصَّلَاةِ

وَمِمَّا يُبْطِلُ الصَّلَاةَ:

- (1) ما يَنْقُضُ الوُضُوءَ: لأنَّ الطَّهَارَةَ شَرْطٌ فِي صِحَّةِ الصَّلَاةِ كَمَا تَقَدَّمَ فَإِذَا انْتَقَضَتِ الطَّهَارَةُ انْتَقَضَتِ الصَّلَاةُ أَيْ بَطَلَتْ.
- (2) كَشْفُ العَوْرَةِ: لأنَّ سِتْرَ العَوْرَةِ شَرْطٌ فِي صِحَّةِ الصَّلَاةِ كَمَا عَلِمْتَ، فَإِذَا انْكَشَفَتِ العَوْرَةُ عَمْدًا، بَطَلَتِ الصَّلَاةُ.
- (3) اسْتِدْبَارُ الكَعْبَةِ: لَأَنَّهُ شَرْطٌ اسْتِقْبَالُهَا لَصِحَّةِ الصَّلَاةِ إِلَّا لِجَاهِلٍ فَإِنْ كَانَ عَالِمًا عَمْدًا بَطَلَتِ صَلَاتُهُ.
- (4) الزِّيَادَةُ فِي الأَرْكَانِ أَوْ النَقْصُ مِنْهَا عَمْدًا: لِأَنَّهَا عِبَادَةٌ تَوْفِيقِيَّةٌ لَا تَجُوزُ الزِّيَادَةُ عَلَيْهَا وَلَا النَقْصُ مِنْهَا فَإِنْ فَعَلَ عَمْدًا بَطَلَتْ صَلَاتُهُ.
- (5) تَقْدِيمُ بَعْضِ الأَرْكَانِ عَلَى مَا قَبْلَهَا: تَرْتِيبُ الأَرْكَانِ رَكْنٌ مِنَ الصَّلَاةِ كَمَا عَلِمْتَ فَإِنْ قَدَّمَ أَوْ أَخَّرَ عَمْدًا أَخْلَ بِهَذَا التَّرْتِيبِ وَبَطَلَتِ صَلَاتُهُ.
- (6) فَسْخُ النِّيَّةِ أَوْ نِيَّةِ الخُرُوجِ مِنَ الصَّلَاةِ: لِأَنَّ النِّيَّةَ وَاسْتِدَامَتَهَا شَرْطٌ لَصِحَّةِ الصَّلَاةِ، فَإِنْ فَسَخَهَا أَوْ نَوَى الخُرُوجَ مِنَ الصَّلَاةِ بَطَلَتِ صَلَاتُهُ.
- (7) الكَلَامُ الخَارِجُ عَنِ الصَّلَاةِ: مَنْ تَكَلَّمَ عَمْدًا عَالِمًا بِحُرْمَةِ الكَلَامِ فِي الصَّلَاةِ بَطَلَتِ صَلَاتُهُ، لِحَدِيثِ زَيْدِ بْنِ أَرْقَمَ: "كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ، يُكَلِّمُ الرَّجُلُ مَنَّا صَاحِبَهُ وَهُوَ إِلَى جَنْبِهِ فِي الصَّلَاةِ فَنَزَلَتْ **وَقُومُوا لِلَّهِ قَانِتِينَ** فَأَمَرْنَا بِالسَّكُوتِ وَهَيِّنَا عَنِ الكَلَامِ." رَوَاهُ الْجَمَاعَةُ إِلَّا ابْنَ مَاجَه.

**Things that make the Prayer Void:** The things which make the prayer void include:

- (1) Whatever makes the Ablution Void: Because purification is a condition for correctness of prayer. As mentioned above, if the purification becomes void, the prayer will also become void.
- (2) Revealing the Coverable Organs: Because hiding the coverable organs is a condition for correctness of prayer as you know. If the hidden part is revealed deliberately [during prayer], the prayer will become void.
- (3) Turning the Face away from the Ka'aba: Because facing towards it is a condition for correctness of prayer except the person lacking knowledge. If he knows it and does so deliberately, his prayer will become void.
- (4) Deliberate Increase or Decrease in the Parts: Since the [rituals of] worship are appointed by Allah, therefore it is not allowed to increase or decrease them. If someone does so deliberately, his prayer will become void.
- (5) Doing some Parts before its preceding Parts: The sequence of parts is itself a part of prayer as you know. If a person does something before [its predecessor] or does it after [its next part], he violates the sequence and his prayer becomes void.
- (6) Canceling the Intention or Intending to come out of Prayer: The intention [for prayer] and keeping the intention throughout the prayer is a condition for correctness of prayer, therefore, if a person cancels it or intends to come out of prayer, his prayer becomes void.
- (7) Talking about something other than Prayer: If a person talks deliberately and knowingly about prohibition of talk during prayer, his prayer becomes void. As mentioned in the Hadith of Zaid Ibn Arqam, he said: "We used to talk during prayer. A person from us used to talk to his friend standing at his side. Then the verse '**Stand in front of Allah obediently**' revealed and we were instructed to remain silent and were forbidden to talk during prayer." Entire group of [of compilers] reported it except Ibn Maja.

Explanation	Word	Explanation	Word	Explanation	Word
He violated	أَخْلَّ	Turning face away	اسْتَدْبَارُ	It makes void	يُبْطِلُ
Negation, voiding	فَسَخُ	Established by Allah	تَوْفِيقِيَّةٌ	Things that make void	مُبْطَلَاتُ
Keeping it continued	اسْتِدَامَةٌ	Doing something before something	تَقْدِيمُ	It breaks	انْتَقَضَتْ
We talk	نَتَكَلَّمُ	Doing something after something	أَخَّرَ	Revealing	كَشَفُ



## بَابُ صَلَاةِ الْمُسَافِرِ

تَشْتَمِلُ صَلَاةُ الْمُسَافِرِ عَلَى ثَلَاثَةِ أُمُورٍ هِيَ: الْقَصْرُ، الْجَمْعُ، الصَّلَاةُ عَلَى الرَّاحِلَةِ.

أَوَّلًا — الْقَصْرُ: ثَبَتَ الْقَصْرُ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاعِ. فَأَمَّا نَصُّ الْقُرْآنِ فَقَوْلُهُ تَعَالَى: "وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا..." (النساء 101:4) وَأَمَّا مِنَ السُّنَّةِ: فَحَدِيثُ يَعْلَى بْنِ أُمِيَّةَ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: "فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا — فَقَدْ أَمِنَ النَّاسُ؟" فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ: "صَدَقَ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ." رَوَاهُ الْجَمَاعَةُ إِلَّا الْبُخَارِيَّ. وَأَمَّا الْإِجْمَاعُ فَقَدْ أَجْمَعَتِ الْأُمَّةُ عَلَى مَشْرُوعِيَّةِ قَصْرِ الصَّلَاةِ فِي السَّفَرِ.

حُكْمُ الْقَصْرِ فِي السَّفَرِ: قَصْرُ الصَّلَاةِ فِي السَّفَرِ (وَالْمُرَادُ بِهَا الرُّبَاعِيَّةُ فَقَطْ، فَلَا قَصْرَ فِي الْفَجْرِ وَلَا فِي الْمَغْرِبِ) هَذَا الْقَصْرُ سُنَّةٌ وَهُوَ رُخْصَةٌ، وَالرَّاجِحُ أَنَّهُ أَفْضَلُ مِنَ الْإِثْمَامِ لِمُدَاوَمَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ. فَمَنْ أَتَمَّ الرُّبَاعِيَّةَ فِي السَّفَرِ فَصَلَاتُهُ صَحِيحَةٌ إِلَّا أَنْ يَرِغَبَ عَنْ هَدْيِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَأْتِمُ بِذَلِكَ، وَقِيلَ يَجِبُ عَلَيْهِ الْقَصْرُ فِي هَذِهِ الْحَالِ. وَذَلِكَ لِحَدِيثِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتِيَ رُخْصَتَهُ كَمَا يَكْرَهُ أَنْ تُؤْتِيَ مَعْصِيَتَهُ." رَوَاهُ أَحْمَدُ وَابْنُ حَبَّانٍ وَابْنُ خُزَيْمَةَ فِي صَحِيحِهِمَا. وَفِي رِوَايَةٍ: "كَمَا يُحِبُّ أَنْ تُؤْتِيَ عَزَائِمَهُ."

### The Chapter of the Prayer of a Traveler

The prayer of a traveler consists of three matters i.e. reducing prayers, joining prayers and praying on a vehicle or animal.

**First – Reduction:** The reduction [of prayer] is provided by the Book [i.e. the Quran], the Sunnah and the Consensus. Regarding the statement of Quran, it is in the words of Allah: **"When you travel in the land, there is no harm that you reduce your prayer, if you fear that the unbelievers will harm you ..."**. Regarding the Sunnah, it is in the Hadith of Ya'laa Ibn Ummayah, he said: I said to U'mar Ibn Al-Khattab: "There is no harm that you reduce your prayer, if you fear that the unbelievers will harm you – now people live peacefully [so why should we reduce the prayer]?" He said: I also surprised as you have surprised. Then I asked Allah's Apostle about that. He replied: "This is a charity, Allah has given to you, so accept His charity." The group [of compilers] reported it except Bukhari. Regarding the Consensus, so entire [Muslim] nation has agreed upon the legitimacy of reduction in prayer during traveling.

Instructions about Reduction [in prayer] while Traveling: The prayer will be reduced in travel (here it means the prayer of 4 Rak'at only [which will reduce to 2], there is no reduction in Fajr [having 2 Rak'at] and Maghrib [having 3 Rak'at]. This reduction is a Sunnah [of the Prophet] and an allowance. It is preferred opinion that the reduction is better than full prayer because the Prophet did so forever. If a person completes 4 Rak'ats, his prayer will be correct but he has deviated from the guidance of the Prophet and did wrong. It is also said that it is obligatory to reduce the prayer. That is in the Hadith of Ibn U'mar, he said that the Prophet said: "Surely Allah loves that you get advantage of his allowances as He dislikes that you commit His disobedience." Ahmed, Ibn Habban, Ibn Khuzaima reported in their Saheeh. In a report, [the words include]: "As He loves that you fulfill His full instructions."

Explanation	Word	Explanation	Word	Explanation	Word
Doing it forever	مُدَاوَمَةٌ	Accept!	اقْبَلُوا	It comprises of	تَشْتَمِلُ
He did wrong	يَأْتِمُ	Prayers of 4 Rak'at	الرُّبَاعِيَّةُ	Reduction in prayers	الْقَصْرُ
Not getting advantage of reduction is religious obligations. Plural of رُخْصَةٌ, opposite to عَزَائِمَةٌ	عَزَائِمٌ	Reduction in religious obligations, plural رُخْصٌ	رُخْصَةٌ	You feel danger of	خَفِيتُمْ
				They will create problem for you	يَقْتَتِكُمْ
Completing	الْإِتْمَامُ	Preferred	الرَّاجِحُ	I amazed	عَجِبْتُ

## Lesson 9B: The Law of Prayer كتاب الصَّلَاة

مُسَافَةُ الْقَصْرِ: لَمْ يَرَدْ فِي الْقُرْآنِ الْكَرِيمِ وَلَا فِي سُنَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْدِيدُ لِمُسَافَةِ السَّفَرِ الَّذِي تَقْصُرُ فِيهِ الصَّلَاةُ. وَالضَّابِطُ فِي ذَلِكَ أَنْ يُقَالَ: تَقْصُرُ الصَّلَاةُ فِي كُلِّ مَا يُسَمَّى سَفَرًا. وَمَا لَمْ يُسَمَّ سَفَرًا فَلَا تَقْصُرُ فِيهِ.

مَتَى يَبْدَأُ الْقَصْرُ وَمَتَى يَنْتَهِي؟ يَبْدَأُ الْقَصْرُ مُنْذُ خُرُوجِهِ مِنْ قَرْيَتِهِ، لِأَنَّهُ لَا يَكُونُ ضَارِبًا فِي الْأَرْضِ إِلَّا إِذَا خَرَجَ مِنْ بَلَدِهِ لِقَوْلِهِ تَعَالَى: "وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ..." وَيَنْتَهِي الْقَصْرُ بِانْتِهَاءِ السَّفَرِ، فَإِذَا عَادَ إِلَى بَلَدِهِ فَحِينَئِذٍ لَا يَجُوزُ لَهُ إِلَّا أَنْ يُتِمَّ الصَّلَاةَ.

ثَانِيًا — الْجَمْعُ بَيْنَ الصَّلَاتَيْنِ: مَنْ يُسَرِّ الْإِسْلَامَ أَنْ يَرْخَصَ لِلْمُسَافِرِ الْجَمْعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَكَذَلِكَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ وَالِدَّلِيلُ عَلَى ذَلِكَ حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَرِيعَ الشَّمْسُ آخِرَ الظُّهْرِ إِلَى وَقْتِ الْعَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، وَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يُرْحَلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ." مُتَّفَقٌ عَلَيْهِ، وَلِمُسْلِمٍ: "إِذَا عَجَلَ عَلَيْهِ السَّيْرُ يُؤَخِّرُ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ فَيَجْمَعُ بَيْنَهُمَا، وَيُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهُمَا وَبَيْنَ الْعِشَاءِ حِينَ يُغِيبُ الشَّفَقُ."

**Distance for the Reduction:** The limit of distance to reduce prayers is not described in the Venerable Quran or the Sunnah of the Prophet. The rule is that the prayer will be reduced in everything that is named a "travel". If it cannot be named as a "travel" [like in case of short trip], the prayer will not be reduced.

**When the Reduction will start and when it will finish?** The reduction will start when he [the traveler] will come out of his town because he does become a 'traveler' in the land unless he come out of his town. As in Allah's words, "If you travel at land ...." The reduction will finish at the end of the trip i.e. when he returns to his town, then it will not be allowed for him to not complete the prayer.

**Second – Joining Prayers:** From the ease of Islam is that it gives allowance to the traveler to join Zuhr and A'sr prayers. Similarly [he can also join] the Maghrib and I'sha prayers. The argument for that is in the Hadith of Anas, he said: "When Allah's Prophet used to travel before coming down of sun, he used to delay the Zuhr prayer until the time of A'sr. Then he used to dismount and join both of these [prayers]. If the sun came down before his departure, he used to pray Zuhr before riding." Agreed upon. In the words of Muslim, "When he was in hurry during travel, he used to delay the Zuhr prayer till the time of A'sr and then used to join both of them. He used to delay Maghrib to join it with I'sha until the twilight disappeared [and the time of I'sha started]."

**Rule of the Day!** If the word **ل** is added before a **فعل مضارع**, it specifies it to the past tense. If a **ن** is added after it, it creates extreme emphasis. For example **يَنْصُرُ** means "he helps or will help" while **لَيَنْصُرُ** means "He helps" and **لَيَنْصُرَنَّ** means "With extreme surety, he will help."

Explanation	Word	Explanation	Word	Explanation	Word
It came down	زَاغَتْ	Traveler	ضَارِبًا	Distance	مُسَافَةُ
He hurried	عَجَلَ	Ease	يُسَرِّ	It does not come	لَمْ يَرَدْ
Departure	السَّيْرُ	A reduction is provided	يَرْخَصَ	Limitation	تَحْدِيدُ
It is delayed	يُؤَخَّرُ	He mounted	ارْتَحَلَ	Rule	الضَّابِطُ
It disappears	يُغِيبُ	Its coming down	أَنْ تَرِيعَ	It is named	يُسَمَّى
The red light on horizon after sunset, the twilight	الشَّفَقُ	He delayed	أَخَّرَ	It starts	يَبْدَأُ

## Lesson 9B: The Law of Prayer كتاب الصَّلَاة

ثَالِثًا: الصَّلَاةُ عَلَى الرَّاحِلَةِ: الرَّاحِلَةُ إِمَّا أَنْ تَكُونَ سَفِينَةً أَوْ طَائِرَةً أَوْ سَيَّارَةً أَوْ قِطَارًا أَوْ نَحْوَ ذَلِكَ وَإِمَّا أَنْ تَكُونَ دَابَّةً مِنْ فَرَسٍ أَوْ بَغْلٍ أَوْ حِمَارٍ وَنَحْوَ ذَلِكَ. فَأَمَّا السَّفِينَةُ وَنَحْوُهَا فَيَجِبُ الْقِيَامُ فِيهَا فِي الْفَرِيضَةِ مَعَ الْقُدْرَةِ عَلَى ذَلِكَ لِحَدِيثِ ابْنِ عُمَرَ قَالَ: سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَيْفَ أُصَلِّي فِي السَّفِينَةِ؟» قَالَ: «صَلِّ قَائِمًا إِلَّا أَنْ تَخَافَ الْغَرَقَ». رَوَاهُ الدَّارِقُطْنِيُّ وَالْحَاكِمُ وَقَالَ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ. وَأَمَّا الدَّابَّةُ مِنْ فَرَسٍ وَنَحْوِهِ فَلَا تَصِحُّ الصَّلَاةُ الْمَكْتُوبَةُ عَلَيْهَا إِلَّا لِعُذْرِ كَالْمَطَرِ وَالْوَحْلِ وَنَحْوِهِ لِمَا رَوَى يَعْلَى بْنُ أُمَيَّةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْتَهَى إِلَى مَضِيقٍ هُوَ وَأَصْحَابُهُ، وَهُوَ عَلَى رَاحِلَتِهِ، وَالسَّمَاءُ مِنْ فَوْقِهِمْ وَالْبَلَّةُ مِنْ أَسْفَلٍ مِنْهُمْ فَخَضَرَتِ الصَّلَاةُ فَأَمَرَ الْمُؤَذِّنَ فَأَذَّنَ وَأَقَامَ الصَّلَاةَ ثُمَّ تَقَدَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى بِهِمْ يَوْمِي إِيْمَاءً يَجْعَلُ السُّجُودَ أَخْفَضَ مِنَ الرُّكُوعِ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ، وَقَالَ: الْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ.

**Third – Performing Prayer on a Vehicle or Animal:** The vehicle can be a boat, an airplane, a bus, a train etc. An Animal may be a horse, a mule, a donkey etc.

Regarding the boat [bus, airplane, train] etc. it is essential to stand in the obligatory prayers, if possible. As mentioned in the Hadith of Ibn U'mar, he said that he asked the Prophet: "How should I pray in a boat?" He replied: "Pray while standing except if you fear drowning [due to falling down by movement of the boat]." Dar Qutni and Hakim reported it and said that it is authentic on the criteria of the two great scholars [i.e. Bukhari & Muslim].

Regarding the animal like a horse etc, it is not correct to perform the obligatory prayer on it except in case of a valid reason like rain or mud etc. As reported by Ya'ala Ibn Ummayah that the Prophet entered into a narrow way with his companions and he was riding on an animal. There was [rain on the] sky above them and mud below them. The [time of] prayer came and he instructed the Caller to give call for the prayer. Then the Prophet moved ahead and performed prayer with them by signals. He was [signaling for] prostration lower than [those for] bowing down." Ahmed and Tirmidhi reported it and said: People of knowledge act according to it.

### Face the Challenge!

What is the difference between the impact of **لَمَّا** and **أَنْ** added to a **فعل** مضارع?

### Worth Reading

Developing trust is very important. How and why? Read more:

<http://www.mubashirnazir.org/PD/English/PE03-0012-Trust.htm>

Explanation	Word	Explanation	Word	Explanation	Word
Mud	الْبَلَّةُ	Mule	بَغْلٍ	Ship or boat	سَفِينَةً
He made call for prayer	أَذَّنَ	Donkey	حِمَارٍ	Airplane	طَائِرَةً
He moved forward	تَقَدَّمَ	Drowning	الْغَرَقَ	Car or bus	سَيَّارَةً
He gave gestures	يُؤْمِي	Rain	الْمَطَرِ	Train	قِطَارًا
Gesturing	إِيْمَاءً	Mud	الْوَحْلِ	Animal	دَابَّةً
Lower than	أَخْفَضَ	Narrow way	مَضِيقٍ	Horse	فَرَسٍ

## Lesson 10A: Instructing and Forbidding Verbs فَعْلُ أَمْرٍ وَ نَهْيٍ

### The Result (1)

Compare the result. Each line carried four marks. If your score is below 80%, repeat the test. Now also derive the meanings and make complete tables yourself.

مصدر	Meaning	أمر معلوم غائب	أمر معلوم حاضر	أمر مجهول	نهي معلوم	نهي مجهول
رِزْقٌ (ن)	To provide as sustenance	لَيَرْزُقُ	أَرْزُقُ	لَيَرْزُقُ	لَا يَرْزُقُ	لَا يَرْزُقُ
سَجْدَةٌ (ن)	To prostrate	لَيَسْجُدُ	أَسْجُدُ	لَيَسْجُدُ	لَا يَسْجُدُ	لَا يَسْجُدُ
قَوْلٌ (ن)	To say	لَيَقُولُ	أَقُولُ (قُلْ)	لَيَقُولُ	لَا يَقُولُ	لَا يَقُولُ
أَمْرٌ (ن)	To instruct / request	لَيَأْمُرُ	أَأْمُرُ	لَيَأْمُرُ	لَا يَأْمُرُ	لَا يَأْمُرُ
رُجُوعٌ (ف)	To return	لَيَرْجِعُ	إَرْجِعُ	لَيَرْجِعُ	لَا يَرْجِعُ	لَا يَرْجِعُ
شُكْرٌ (ن)	To be thankful	لَيَشْكُرُ	أَشْكُرُ	لَيَشْكُرُ	لَا يَشْكُرُ	لَا يَشْكُرُ
عِبَادَةٌ (ن)	To worship	لَيَعْبُدُ	أَعْبُدُ	لَيَعْبُدُ	لَا يَعْبُدُ	لَا يَعْبُدُ
نَظَرٌ (ن)	To see, to think, to wait	لَيَنْظُرُ	أَنْظُرُ	لَيَنْظُرُ	لَا يَنْظُرُ	لَا يَنْظُرُ
عِلْمٌ (س)	To know	لَيَعْلَمُ	أَعْلَمُ	لَيَعْلَمُ	لَا يَعْلَمُ	لَا يَعْلَمُ
شَهَادَةٌ (س)	To observe	لَيَشْهَدُ	أَشْهَدُ	لَيَشْهَدُ	لَا يَشْهَدُ	لَا يَشْهَدُ
غَلَبَةٌ (ض)	To dominate	لَيَغْلِبُ	أَغْلِبُ	لَيَغْلِبُ	لَا يَغْلِبُ	لَا يَغْلِبُ
جَلْسَةٌ (ض)	To sit	لَيَجْلِسُ	أَجْلِسُ	لَيَجْلِسُ	لَا يَجْلِسُ	لَا يَجْلِسُ

### Worth Reading

What is glamour and what is its impact on human personality? Read more:

<http://www.mubashirnazir.org/PD/English/PE02-0011-Glamor.htm>

## Lesson 10A: Instructing and Forbidding Verbs فعل أمر و نهى

### The Result (2)

Compare the result. Each line carried four marks. If your score is below 80%, repeat the test.

English	عربي
O believers! <b>Don't say</b> "Ra'inaa (favor us)", but <b>say</b> , "Unzurna ( <b>consider us</b> )" and <b>listen</b> .	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا
So <b>look</b> at your food and drinks.	فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ
O Lord! <b>Show me</b> how will You give life to dead?	رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى
He said, "So <b>take</b> four birds. Then train them to follow your direction. Then (mix their minced meat after slaughtering them and then) <b>keep</b> them over each of these mountains. Then <b>call</b> them, Allah will definitely bring them to you rapidly.	قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا
O Lord! <b>Make</b> this city peaceful and <b>provide</b> <b>sustenance to</b> its inhabitants with fruits.	رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الشَّمَرَاتِ
O Lord! <b>Make us</b> submissive for you.	رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ
And <b>show us</b> the way of our worship and <b>accept</b> our repentance.	وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا
And <b>make</b> your homes the direction of prayers.	وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً
<b>Make me</b> (the administrator of) the treasures of earth.	اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ
So <b>go out</b> (of this city). I am among your well-wishers.	فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ
So We said, " <b>Strike</b> the stone with your stick."	فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ
They said, " <b>Call</b> your Lord for us."	قَالُوا ادْعُ لَنَا رَبَّكَ
Then We said, " <b>Strike it</b> with its part.	فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا

### Face the Challenge!

What is the difference between the impact of **حتى**, **إذن**, **كَي**, **أَن**, **added to a** مضارع?

## Lesson 10A: Instructing and Forbidding Verbs فعل أمر و نهى

English	عربي
<b><u>Don't make void</u></b> your charity by reminders of your generosity and injuring feeling (of recipient.)	لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنْ وَالْأَذَى
Whenever you lend for a fixed period, <b><u>so write</u></b> it. And a writer <b><u>should write</u></b> with justice.	إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ
So <b><u>he should write</u></b> and <b><u>he should dictate</u></b> that what is right.	فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ
And <b><u>don't decrease</u></b> something from it.	وَلَا يَنْخَسْ مِنْهُ شَيْئًا
And <b><u>don't place</u></b> a burden on us as <b><u>You have placed</u></b> it on those who were before us.	وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا
And <b><u>excuse</u></b> us, and <b><u>forgive</u></b> us and <b><u>be Merciful to us</u></b> . You are our Lord, so <b><u>help us</u></b> over the infidel group.	وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
O Lord! <b><u>Don't deviate</u></b> our hearts after You have guided us.	رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
So <b><u>forgive</u></b> our sins and save us from the fire punishment.	فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ
So <b><u>write our (name)</u></b> among the observers.	فَاكْتُبْنَا مَعَ الشَّاهِدِينَ
And <b><u>don't make us shameful</u></b> on the day of judgment.	وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ
O Lord! <b><u>Don't make us</u></b> within the offender group.	رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ
O Marry! <b><u>Be submissive</u></b> to your Lord and <b><u>prostrate</u></b> and <b><u>bow down</u></b> with those bow down.	يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ
<b><u>To bring you out</u></b> from it.	لِيُخْرِجُوكَ مِنْهَا
He is the One Who sends blessings upon you along with His angels <b><u>to bring you out</u></b> from the darkness to the light.	هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

**Rule of the Day!** In a فعل أمر, the last letter is silent. If there is a ين, ان, at the end, its ن is deleted.

## Lesson 10A: Instructing and Forbidding Verbs فعل أمر و نهى

English	عربي
And <b><u>they should put</u></b> their veils over their bosoms and <b><u>they should not show</u></b> their charms other than their husbands.	وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ
<b><u>They should not strike</u></b> their feet <b><u>so that</u></b> the charm (of their body) they hide <b><u>is known</u></b> .	لَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ
<b><u>Repent</u></b> to Allah collectively, O believers!	تُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ
<b><u>Arrange marriage of</u></b> the singles among you.	أَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ
<b><u>Don't coerce</u></b> your girls on adultery.	لَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ
So <b><u>wipe</u></b> your faces and hands with it. Allah does not intend <b><u>to make</u></b> a trouble for you.	فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ
So whoever expects meeting his Lord, so <b><u>he should perform</u></b> good deeds. And <b><u>don't associate</u></b> anyone in the worship of his Lord.	فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا
<b><u>So that We make</u></b> it a topic for discussion. (	لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً
So whoever wants so <b><u>he should believe</u></b> , and whoever wants so <b><u>he should deny</u></b> .	فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ
And they were not instructed except <b><u>to worship</u></b> One God. (ل used in the meaning of “to”)	مَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا
I have not created the giants and human beings except <b><u>to worship</u></b> . (ل used in the meaning of “to”)	مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ
So <b><u>they should worship</u></b> the Lord of this home. (ل used in the meaning of “should”)	فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

### Rule of the Day

If a ل is added before a فعل مضارع and its last letter is silent or its ين are deleted, then it is فعل أمر. If it carries a fathah, then it is فعل مضارع and the meaning of “so that” are added.



## Lesson 10A: Instructing and Forbidding Verbs فعل أمر و نهى

English	عربي
So <u>don't be complaisant</u> while talking (with the men), lest the one in whose heart is a disease may thereby be encouraged, and <u>talk (to them)</u> using suitable good words.	فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا
And <u>establish</u> the prayer, and <u>pay</u> Zakat, and <u>follow</u> Allah and His prophet. (instructions to women)	وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ
Verily, Allah decides <u>to take</u> from you the moral filth from you, O family of Prophet!, and to purify you completely.	إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا
And <u>recall</u> what is recited in your homes from Allah's verses and wisdom.	وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ
This is the communication for the people, <u>so that they are warned</u> with it and <u>they should know</u> that He is the One God.	هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ
And for each nation, We have prescribed the way of sacrifice, <u>so that they should pronounce</u> Allah's name on what He has provided them as food.	وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ
Verily, we believe in our Lord <u>so that He forgives</u> us our mistakes.	إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا
<u>He should forgive</u> . (note the difference of <u>لِيَغْفِرَ</u> and <u>لِيُغْفَرَ</u> .)	لِيُغْفَرَ
If you will <u>stretch</u> your hand towards me <u>so that you kill me</u> , I will not be stretching my hands towards you.	لَنْ بَسَطَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ

### Face the Challenge!

What is the difference between a ل (with fathah) and a ل (with kasrah)? What are different uses of both of them?

## Lesson 10B: Arabic Idioms

**The Result:** Calculate your score. Each paragraph carries 10 mark. If your score is less than 80%, repeat the exercise. The translation is provided for each paragraph. Text in parenthesis [ ] is the information not describe in the original Arabic text but its sense is understood.

Idioms & Words of Wisdom	الأمثال والحكم
<p>الأمثال : جُمْلٌ وَصَفِيَّةٌ تَمْتَارُ بِإِيجَازٍ اللَّفْظِ وَصِحَّةِ الْمَعْنَى وَصَوَابُ التَّشْبِيهِ، وَتُصَوِّرُ حَيَاةَ الْأُمَّةِ وَمَنْزِلَتَهَا رُقِيًّا وَضَعْفًا، وَتَخْتَلِفُ الْأَمْثَالُ بِاخْتِلَافِ مَعِيشَةِ الْأُمَمِ وَأَحْوَالِهَا وَظُرُوفِهَا. فَالْأُمَّةُ الصَّحْرَاوِيَّةُ، تَتَّبِعُ أَمْثَالَهَا مِنْ بَيْنَتِهَا الصَّحْرَاوِيَّةِ وَالْأُمَّةُ الْبَحْرِيَّةُ أَمْثَالَهَا مُشْتَقَّةٌ مِنْ حَيَاتِهَا، وَهَكَذَا... وَيَرْتَبِطُ الْمَثَلُ بِحَادِثَةٍ مُعَيَّنَةٍ قِيلَ فِيهَا وَذَاعَ عَلَى الْأَلْسِنَةِ، فَاصْبَحَ يُضْرَبُ فِي كُلِّ حَالَةٍ تُشَبِّهُ الْحَالَةَ الَّتِي وُرِدَ فِيهَا. وَقَدْ جَمَعَ الْمَيْدَانِيُّ كَثِيرًا مِنَ الْأَمْثَالِ الْعَرَبِيَّةِ فِي كِتَابِهِ الْمُسَمَّى : "مَجْمَعُ الْأَمْثَالِ". وَمِنْ الْأَمْثَالِ مَا يَلِي:</p>	
<p><b>Idioms:</b> These are the sentences containing attributes that are distinguished for concise words, right meaning and right parables. They draw a picture of the life of a nation and its rising or declining condition. Idioms differ with a difference in the economy, conditions and circumstances of a nation. The idioms of a nation living in a desert will come out from its environment while those of a nation living near sea will be derived from its life and so on....</p> <p>Idioms are connected to a specific event. They are said for it and then spread over tongues. Then they are described in each condition similar to that in which they were said [first]. Maidani has collected a lot of Arabic idioms in his book named "Collection of Idioms". From the idioms, some are as follows:</p>	

### Rule of the Day

If the word **إِنْ** is added before a **فعل مضارع**, it makes it conditional. For example **يَنْصُرُ** means "he helps or will help" while **إِنْ يَنْصُرُ** means "If he helps, ...". The sentence will not be complete without the result of condition.

Explanation	Word	Explanation	Word	Explanation	Word
It connects	يَرْتَبِطُ	It gives a picture of	تُصَوِّرُ	Idioms	الْأَمْثَالُ
Incident, accident	حَادِثَةٌ	Progress	رُقِيًّا	Words of wisdom	الْحُكَمُ
It spreads	ذَاعَ	Economy	مَعِيشَةٍ	Sentences	جُمْلٌ
It is described	يُضْرَبُ	Its conditions	ظُرُوفِهَا	Describing some attributes	وَصَفِيَّةٌ
It is similar to	تُشَبِّهُ	Related to desert	الصَّحْرَاوِيَّةُ	Conciseness	إِيجَازٍ
Condition, state	الْحَالَةُ	It comes out	تَنَبَّعُ	Right	صَوَابٌ
It is brought	وُرِدَ	Its environment	بَيْنَتِهَا	Parables	التَّشْبِيهِ

## Lesson 10B: Arabic Idioms

First: Idioms	أولاً: الأمثال
<p>(1) <u>أَحْشَفًا وَسُوءَ كَيْلَةٍ؟</u> الكَيْلَةُ: عَلَى وَزْنِ فِعْلَةٍ مِنَ الْكَيْلِ، وَهِيَ تَدُلُّ عَلَى الْهَيْئَةِ وَالْحَالَةِ نَحْوِ الرَّكْبَةِ وَالْجَلْسَةِ. الْحَشْفُ: أَرْدَأُ الثَّمَرِ. وَالْمَعْنَى: أَتَبِيعُ حَشْفًا وَتَكَيْلٌ سُوءَ كَيْلَةٍ؟ يُضْرَبُ مَثَلًا لِمَنْ يَجْمَعُ بَيْنَ خَصَلَتَيْنِ مَكْرُوهَتَيْنِ.</p>	
<p>(1) <b>Are you giving inferior quality with less measure?</b> Al-Keelah: It is on the weight of “Fi’lah” from the ل ي ل. It describes the form and condition like riding or sitting. Hasf: The inferior quality dates. The meaning of “Are you giving inferior quality with less measure?” This idiom is described for the person who has two bad habits.</p>	
<p>(2) <u>بَلَغَ السَّيْلُ الزُّبَى. السَّيْلُ: جَرَيَانُ الْمَاءِ. يَقَالُ: سَالَ الْمَاءُ سَيْلًا وَسَيْلَانًا. الزُّبَى: جَمْعُ زُبْيَةٍ، وَهِيَ حُفْرَةٌ تُحْفَرُ لِلْأَسَدِ فِي مَكَانٍ مُرْتَفِعٍ عَنِ الْمَسِيلِ إِذَا أَرَادُوا صَيْدَهُ، وَأَصْلُهَا الرَّابِيَةُ لَا يَغْلُوهَا الْمَاءُ فَإِذَا بَلَغَهَا السَّيْلُ كَانَ قَوِيًّا جَارِفًا. يَضْرَبُ مَثَلًا لِمَا جَاوَزَ الْحَدَّ.</u></p>	
<p>(2) <b>The flood has reached at untouchable point.</b> Sail: Flow of water. It is said: Water flooded with a heavy flood. Al-Zuba: It is plural of زُبْيَةٍ. It is the hole dug for hunting a lion at a place higher to that of flood. Its origin is الرَّابِيَةُ, the water does not reach it by increasing up to that point. The flood can only reach there if it is very powerful and overwhelming. This idiom is described when someone crosses the limit.</p>	
<p>(3) <u>قَبْلَ الرَّمَاءِ ثُمْلًا الْكَنَائِنُ. الرَّمَاءُ: الرَّمْيُ. وَالْكَنَائِنُ: جَمْعُ كِنَانَةٍ، وَهِيَ وِعَاءُ السَّهَامِ. يُضْرَبُ مَثَلًا لِلْإِعْدَادِ لِلْأَمْرِ قَبْلَ وَقُوعِهِ.</u></p>	
<p>(3) <b>Arrow-cases filled before shooting arrows.</b> Al-Rimaa: It is shooting arrows. Al-Kanain: It is plural of كِنَانَةٍ. It means a case of arrows. This idiom is described for preparation before happening of an event.</p>	

Explanation	Word	Explanation	Word	Explanation	Word
It reaches it by increasing the level	يَعْلُوهَا	Two bad	مَكْرُوهَتَيْنِ	Useless, poor quality product	حَشْفًا
Overwhelming	جَارِفًا	Flood	السَّيْلُ	Bad	سُوءَ
He trespassed	جَاوَزَ	Untouchable point	الزُّبَى	Measure	كَيْلَةٍ
Shooting arrows	الرَّمَاءِ	Flow	جَرَيَانُ	Shape, form	الْهَيْئَةِ
Case of arrows	الْكَنَائِنُ	It flooded	سَالَ	Riding	الرَّكْبَةِ
Case	وِعَاءُ	Hole, dig	حُفْرَةٌ	Sitting	الْجَلْسَةِ
Arrows	السَّهَامِ	It is dug	تُحْفَرُ	Worse	أَرْدَأُ
Preparing	إِعْدَادِ	High	مُرْتَفِعٍ	Dates	الثَّمَرِ
Its happening	وُقُوعِهِ	Place of flood	الْمَسِيلِ	You sell	تَبِيعُ
		Hill	الرَّابِيَةِ	You measure	تَكَيْلُ

## Lesson 10B: Arabic Idioms

(4) أَعْطَى الْقَوْسَ بَارِيَهَا. الْقَوْسُ: آلةٌ عَلَى هَيْئَةِ هَالٍ تُرْمَى بِهَا السَّهَامُ. (تَذَكَّرُ وَتُؤَثُّ) ج: أَقْوَاسٌ وَقِسِيٌّ. بَرَى الْعُودَ أَوْ الْحَجَرَ وَنَحَوَهُمَا (-) بَرِيًّا: نَحَتَهُ. فَهُوَ بَارٍ. يَضْرِبُ مِثْلًا لِلِاسْتِعَانَةِ عَلَى الْعَمَلِ بِأَهْلِ الْمَعْرِفَةِ وَالْحَذَقِ.

(4) **Give the bow to its inventor:** Al-Qaus: It is the instrument having shape of a new moon. Arrows are shoot with it. (It is used as both masculine & feminine). Plural: أَقْوَاسٌ وَ قِسِيٌّ. Sharpening a stick or a stone or similar thing is called بَرَا which means sharpening it. This idiom is described for getting help in a task from its expert and skilled people.

(5) إِنَّكَ لَا تَجْنِي مِنَ الشَّوْكِ الْعَنْبَ. جَنَى الثَّمَرَةَ وَنَحَوَهُ. جَنَى وَجَنَى: تَنَاوَلَهَا مِنْ مَنَبَتِهَا. وَالْمَعْنَى: لَا تَجِدُ عِنْدَ ذِي السُّوءِ جَمِيلًا كَمَا أَنَّ نَبَاتَ الشَّوْكِ لَا يُعْطِيكَ عِنَبًا.

(5) **You cannot grow grapes from thorns:** Jana: Growing fruits from its tree etc. Its meaning is: You cannot find a beautiful thing with a bad person like thorns cannot give you grapes.

### Second: Words of Wisdom

### ثَانِيًا: الْحِكْمُ

الْحِكْمُ: قَوْلٌ مُوجِزٌ صَائِبُ الْفِكْرَةِ، دَقِيقُ التَّعْبِيرِ، يَنْطِقُ بِهِ ذُووُ الرَّأْيِ وَالتَّجَرُّبَةِ وَيَحْمِلُ تَوْجِيهًا سَلِيمًا إِلَى جَانِبٍ مِنْ جَوَانِبِ السُّلُوكِ. وَالْحِكْمُ تَخْتَلِفُ عَنِ الْأَمْثَالِ فِي أَنَّهَا لَا تَرْتَبِطُ فِي أُسَاسِهَا بِحَادِثَةٍ أَوْ قِصَّةٍ وَأَنَّهَا تَصْدُرُ غَالِبًا عَنْ طَائِفَةٍ مِنَ النَّاسِ لَهَا خَبَرُهَا وَتَجَارِبُهَا وَتَقَاتُفُهَا. وَمِنْ الْحِكْمِ مَا يَلِي:

**Words of Wisdom:** It is summarized words having a good thought and deep interpretation. People having ideas and experience speak them and it carries a sound interpretation from intellectual aspect. The words of wisdom are different from idioms because they do not originate from an incident or story. They originate from a group of people having information, experience and good manners. Some words of wisdom are as follows:

Explanation	Word	Explanation	Word	Explanation	Word
People having ideas	ذُووُ الرَّأْيِ	You grow	تَجْنِي	Bow	الْقَوْسَ
Experience	التَّجَرُّبَةُ	Thorns	الشَّوْكَ	Its inventor	بَارِيَهَا
It carries	يَحْمِلُ	Grapes	الْعَنْبَ	The moon of 1 <sup>st</sup> night of a month	هَالٍ
Interpretation	تَوْجِيهًا	Eating it	تَنَاوَلَهَا	It is considered masculine	تَذَكَّرُ
Sound, intact	سَلِيمًا	Its place of growth, nursery, garden	مَنَبَتِهَا	It is considered feminine	تُؤَثُّ
Wisdom	السُّلُوكِ	Vegetation, plants	نَبَاتَ	He made sharp	بَرَى
Its base	أَسَاسِهَا	Summarized	مُوجِزٌ	Stick	الْعُودَ
It is released	تَصْدُرُ	Deep, difficult	دَقِيقٌ	Help	اسْتِعَانَةً
Its experience	تَجَارِبُهَا	Interpretation	التَّعْبِيرِ	Knowledge	الْمَعْرِفَةَ
Its culture, its education	تَقَاتُفُهَا	He speaks	يَنْطِقُ	Skill, expertise	الْحَذَقَ

## Lesson 10B: Arabic Idioms

(1) وَظَلَمَ ذَوِي الْقُرْبَى أَشَدَّ مَضَاضَةً: عَلَى الْمَرْءِ مِنْ وَقَعِ الْحُسَامِ الْمُهَنْدِ

الْقُرْبَى: الْقَرَابَةُ. الْمَضَاضَةُ: الْوَجَعُ وَالْأَلَمُ. الْحُسَامُ: السِّيفُ الْقَاطِعُ. الْمُهَنْدُ: السِّيفُ الْمَصْنُوعُ مِنْ حَدِيدِ الْهِنْدِ وَكَانَ خَيْرَ الْحَدِيدِ. مَعْنَى الْبَيْتِ: يَقُولُ الشَّاعِرُ: إِنَّ الظُّلْمَ إِذَا أَتَى إِلَى الْإِنْسَانِ مِنْ أَقْرَبَانِهِ وَذَوِي رَحْمِهِ كَانَ أَشَدَّ أَلَمًا عَلَى النَّفْسِ مِنْ ضَرْبَةِ السِّيفِ الْأَصِيلِ.

**(1) Cruelty to relatives is the hardest pain. For the affected person, it is like an Indian sword.**

Qurba: Relationship. Al-Madada: Pain and agony. Al-Husaam: Sharp sword. Al-Muhannad: The sword made from the iron of India that was the best iron.

Meaning of the verse: The poet says that when offence comes to a person from his relatives especially the blood-relations, it gives him a pain harder than the hit of an original sword.

(2) إِذَا الْمَرْءُ لَمْ يَدْتَسْ مِنَ اللَّؤْمِ عَرَضُهُ: فَكُلُّ رِذَاءٍ يَرْتَدِيهِ جَمِيلٌ

دَنْسٌ: تَوَسَّخَ. الْمَصْدَرُ: دَنْسٌ. وَيُقَالُ: دَنْسَ عَرَضُهُ، فَهُوَ دَنْسٌ. الْعَرَضُ: الشَّرْفُ. اللَّؤْمُ: الدَّنَاءَةُ وَالْخِسَّةُ. الرِّذَاءُ: الثَّوبُ الَّذِي يَسْتُرُ النَّصْفَ الْأَعْلَى مِنَ الْجِسْمِ. ارْتَدَى الرِّذَاءُ: لَبَسَهُ.

مَعْنَى الْبَيْتِ: يَقُولُ الشَّاعِرُ: إِنَّ الْإِنْسَانَ إِذَا كَانَ حَمِيدًا فِي أَخْلَاقِهِ، شَرِيفًا فِي سَيْرَتِهِ وَأَفْعَالِهِ بَعِيدًا عَنْ كُلِّ مَا يَنْقُصُ النَّفْسَ وَيَدْتَسُ الْعَرَضُ - إِذَا كَانَ كَذَلِكَ فَهُوَ عَظِيمٌ فِي أَعْيُنِ النَّاسِ وَلَوْ لَبَسَ رَدِيءَ الثِّيَابِ.

**(2) When the honor of a person is not badly affected by meanness, then whatever shawl he wears, looks beautiful.**

Danisa: Becoming filthy, its مصدر is دنس. It is said, 'his honor is badly affected. Al-I'rd: Honor. Al-Luum: Ignobility and wickedness. Al-Rida: The cloth that covers the upper half of the body. Irtadar Rida: He wore it.

**Meaning of the Verse:** The poet says that when a person is good in his character, noble in his manners and acts, he goes far from whatever can harm his personality and affect his honor badly. It happens when he is considered great in people's eyes although he has worn inferior cloths.

Explanation	Word	Explanation	Word	Explanation	Word
Dirt, filth, impurity	دَنْسٌ	Blood relatives	ذَوِي رَحْمٍ	Extreme pain	مَضَاضَةٌ
Ignobility	الدَّنَاءَةُ	Original, genuine	الْأَصِيلِ	Sword	الْحُسَامِ
Wickedness	الْخِسَّةُ	It does not become dirty	لَمْ يَدْتَسْ	Indian	الْمُهَنْدِ
He covers	يَسْتُرُ	Meanness, blames	اللُّؤْمِ	Agony	الْوَجَعُ
He wrapped	ارْتَدَى	His honor	عَرَضُهُ	Pain	الْأَلَمُ
It reduces	يَنْقُصُ	Shawl	رِذَاءٍ	Manufactured	الْمَصْنُوعُ
Eyes, plural of عين	أَعْيُنٍ	He wraps with it (shawl)	يَرْتَدِيهِ	Iron, steel	حَدِيدٍ
Inferior	رَدِيءَ	It became dirty	تَوَسَّخَ	India	الْهِنْدِ

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(3) وَعَيْنُ الرِّضَا عَنْ كُلِّ عَيْبٍ كَلِيلَةٌ: وَلَكِنْ عَيْنُ السُّخْطِ تُبْدِي الْمَسَاوِيَا

الرِّضَا : ضد السُّخْطِ. كَلَّتِ الْعَيْنُ : لَمْ تُحَقِّقِ الْمَنْظُورَ، فَهِيَ كَلِيلَةٌ ضَعِيفَةٌ. أَبْدَى الشَّيْءُ: أَظْهَرَهُ. الْمَسَاوِي : الْمَعَايِبُ وَالنَّقَائِصُ.

معنى البيت: يَقُولُ الشَّاعِرُ: إِنَّ عَيْنَ الْحُبِّ وَالرِّضَا لَا تَكَادُ تُبْصِرُ عُيُوبَ الْمَحْبُوبِ، فَهِيَ أَشْبَهُ مَا تَكُونُ بِالْعَيْنِ الْكَلِيلَةِ الْمَرِيضَةِ الَّتِي لَا تَكَادُ تَرَى شَيْئًا. أَمَا عَيْنُ الْبُغْضِ وَالسُّخْطِ فَهِيَ تُظْهِرُ مَا خَفِيَ مِنَ الْعُيُوبِ وَالْمَسَاوِي لِأَنَّهَا تَبْحَثُ عَنْهَا وَتُمَعِّنُ النَّظَرَ فِيهَا.

(3) The sight of pleasure is tired to see any defect but the sight of anger shows all faults.

Al-Rida: It is opposite to السُّخْطِ. Kallat al-A'ain: If the eye does not search for any defect in the seen object, it is tired and weak. Abda Al-shai: Showing it. Al-Masawee: Defects and faults.

**Meaning of the Verse:** The poet says that the sight of love and pleasure does not become looking at the faults of beloved person. It is similar to that the eye becomes tired or unhealthy that cannot see anything. As far as the sight of hatred and rage is concerned, it makes hidden defects and faults apparent because it searches and examines deeply into it.

(4) لِسَانُ الْفَتَى نِصْفٌ، وَنِصْفُ فُؤَادِهِ: فَلَمْ يَبْقَ إِلَّا صُورَةُ اللَّحْمِ وَالْدَّمِ

الْفُؤَادُ: الْقَلْبُ. ج أَفْئِدَةٌ.

معنى البيت: يَقُولُ الشَّاعِرُ: إِنَّ الْإِنْسَانَ إِنْسَانٌ بِشَيْئَيْنِ : لِسَانِهِ وَفُؤَادِهِ (عقله) فَإِنْ فَقَدَهُمَا لَمْ يَكُنْ إِنْسَانًا بَلْ كَانَ جِسْمًا مُكَوَّنًا مِنْ لَحْمٍ وَدَمٍ أَشْبَهَ مَا يَكُونُ بِالْحَيَوَانَ.

(4) The tongue of a young man is half, and the heart is remaining half. Except both of them, nothing remains except the form of meat and blood.

Al-Fuad: Heart, plural أفئدة.

**Meaning of the Verse:** The poet says that a person is a human being due to two things: His tongue and his heart (his intellect). If both of them are lost, he becomes only a body formed by meat and blood which is similar to an animal.

**Face the Challenge!** Why the words related to any verb are 14 and those for nouns are only 6? Compare the noun-tables with the verb-tables and identify the difference.

Explanation	Word	Explanation	Word	Explanation	Word
It searches for	تَبَحَّثُ	Seen object	الْمَنْظُورَ	Pleasure, love	الرِّضَا
It examines	تُمَعِّنُ	It showed	أَظْهَرَ	Defect	عَيْبٌ
Heart	فُؤَادٌ	Defects	الْمَعَايِبُ	Fatigued, tired	كَلِيلَةٌ
It does not remain	لَمْ يَبْقَ	Weaknesses	النَّقَائِصُ	Anger, discontent	السُّخْطُ
Meat	اللَّحْمُ	It does not become	لَا تَكَادُ	It shows	تُبْدِي
Blood	الدَّمُ	It watches	تُبْصِرُ	Defects, ills, evils	الْمَسَاوِيَا
Both of them lacked	فَقَدَهُمَا	Hatred, rage	الْبُغْضُ	It became tired	كَلَّتْ
Formed, shaped	مُكَوَّنًا	It shows	تُظْهِرُ	It does not verify	لَمْ تُحَقِّقْ

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(5) يَعِيشُ الْمَرْءُ مَا اسْتَحْيَا بِخَيْرٍ: وَيَبْقَى الْعُودُ مَا بَقِيَ اللَّحَاءُ

فلا والله ما في العيش خير: ولا الدنيا إذا ذهب الحياء

إذا لم تخش عاقبة الليالي: ولم تستحي فاصنع ما تشاء

اللحاء: قشر كل شيء. ج ألحية. المراد بالليالي: الزمن.

معنى الأبيات: إن الإنسان الذي يجعل الحياء خلقاً له وصفة يعيش بخير مادام متمسكاً به وملتزماً آدابه الجميلة، فالحياء للإنسان مثل القشرة الظاهرة التي تحمي عود الشجرة من التلف والهلاك، ذلك أن الحياة لا تستقيم إلا بالحياء، فإن ذهب الحياء ذهب الخير من الحياة ومن الدنيا كلها.

أما الإنسان الذي لا يبالى بالحياء ولا بما تفعله الأيام ولا يتخذ من الحياء خلقاً له وصفة فليفعل ما يشاء. وصدق الرسول الكريم صلى الله عليه وسلم حين يقول: "إذا لم تستحي فاصنع ما شئت." رواه البخاري في أحاديث الأنبياء.

(5) A man does not live good without modesty. If the cortex of a plant is removed, only a stick [not a live plant] remains.

By God! When modesty has gone, there is no good in the life of world.

When you don't care about the result of nights [time] and you are not modest, then do whatever you want.

Al-Laha: Cortex [outermost part of the stem of a plant] of everything, plural الحية. Nights means time.

**Meaning of the Verses:** The person who makes modesty his habit and part of his character, he lives good until the time he remains devoted to it and comply with good manners. The modesty for a person is like the outer cortex that defend the stem of a tree from loss of life. The life cannot remain straight without modesty. When the modesty is lost, righteousness go out of life and the world.

Regarding the person who does not care about modesty in his days and don't make the modesty a part of his habit and character, then he should do whatever he wants. The Venerable Prophet said the truth: "When you have no modesty, then do whatever you want." Bukhari reported it in the Ahadith of Prophets.

**Rule of the Day!** There are certain words, whose نصب و جرّ form is the same. They are called غير مبني. Similarly some words have the same form in all three cases. They are called مبني.

Explanation	Word	Explanation	Word	Explanation	Word
Complying to	مُلْتَزِمًا	Nights, plural of ليل	الليالي	He lives	يَعِيشُ
Manners	آداب	You become modest	تَسْتَحْيِي	Being modest	اسْتَحْيَا
It defends, it protects	تَحْمِي	Do, make	اصْنَع	Cortex of a plant	اللحاء
Damage, harm	التلف	You want	تَشَاء	You fear, you are careful	تَخْشَ
It becomes straight	تَسْتَقِيمُ	Cortex of a plant	قِشْرُ	Result	عاقبة
He does not care	لا يُبَالِي	Devoted to, adhered to	مُتَمَسِّكًا		



## Lesson 11A: The Derived Nouns الأَسْمَاءُ الْمُسْتَقَّةُ

### The Result

Compare the result. Each line carried four marks. If your score is below 80%, repeat the test.

اسم	English	عربي
Allah is not <u>unaware</u> of what you do. فاعل، واحد مذكر، جر		مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ
We were <u>unaware</u> of their teaching. فاعل، جمع مذكر، نصب		إِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ
<u>Those who repent, the worshippers, those who praise (Allah), travelers (to see Allah's signs), those who bow down, those who prostrate, those who instruct</u> to do good and <u>those who forbid</u> of evil and <u>protectors</u> of Allah's limit. فاعل، جمع مذكر، رفع		الَّتَائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ
They were <u>worshippers</u> . فاعل، جمع مذكر، نصب		كَانُوا لَنَا عَابِدِينَ
We made all of them <u>righteous</u> . فاعل، جمع مذكر، نصب		كُلًّا جَعَلْنَا صَالِحِينَ
I am <u>maker</u> of a viceroy in the earth. فاعل، واحد مذكر، رفع		إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
<u>Obedient men</u> and <u>obedient women</u> فاعل، جمع مذكر و مؤنث، نصب		وَالْقَانِتِينَ وَالْقَانِتَاتِ
<u>True men</u> and <u>true women</u>		وَالصَّادِقِينَ وَالصَّادِقَاتِ
<u>Steadfast men</u> and <u>steadfast women</u>		وَالصَّابِرِينَ وَالصَّابِرَاتِ
<u>Submissive men</u> and <u>submissive women</u>		وَالْخَاشِعِينَ وَالْخَاشِعَاتِ
<u>Men who fast</u> and <u>women who fast</u>		وَالصَّائِمِينَ وَالصَّائِمَاتِ
<u>Protector men</u> of their sexual organs and <u>protector women</u> .		وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ
<u>Those men who remember</u> Allah too much and <u>those women who remember</u> Allah. فاعل، جمع مذكر و مؤنث، نصب		وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ

## Lesson 11A: The Derived Nouns الأَسْمَاءُ الْمُسْتَقَّةُ

اسم	English	عربي
Allah's instruction was going to be <u>happened</u> . مفعول، واحد مذكر، نصب		كَانَ أَمْرُ اللَّهِ مَفْعُولًا
Whether it is less or more, (they shall be entitled to) their <u>legitimated</u> share.		قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا
(It is unlawful to eat) that is dead or blood <u>running out</u> .		أَنْ يَكُونَ مَيِّتَةً أَوْ دَمًا مَسْفُوحًا
Set your faces (in the right direction) near each <u>place of prostration (mosque)</u> . ظرف، واحد، جرّ		أَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ
So they are ones whose effort will be <u>recognized</u> .		فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا
Verily the Quranic recitation of Fajr prayer is <u>observed</u> .		إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا
So woe on the disbelievers from <u>an observing place</u> on that great day (of judgment). ظرف، واحد، جرّ		فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ
The Lord of <u>the place of sunrise (East)</u> and <u>the place of sunset (West)</u> . ظرف، واحد، جرّ		رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ
So We rescued him and who were with him in a <u>burdened</u> ark. مفعول، جمع مذكر، رفع		فَأَنجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ
And the birds <u>gathered</u> (in their flocks), all of them used to sing with him. مفعول، واحد مؤنث، نصب		وَالطَّيْرِ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ
And in their wealth, there is a right for <u>the asking person</u> and <u>the deprived person</u> .		وَفِي أَمْوَالِهِمْ حَقٌّ لِلْسَّائِلِ وَالْمَحْرُومِ
But we are <u>deprived</u> .		بَلْ نَحْنُ مَحْرُومُونَ
That day, verily they will be <u>veiled</u> from the vision of their Lord.		إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ
Soon your Lord will exalt you to the point that is <u>praised</u> . مفعول، واحد مذكر، نصب		عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا

## Lesson 11A: The Derived Nouns الأَسْمَاءُ الْمُسْتَقَّةُ

اسم	English	عربي
They shall be in a <u>thorn-less</u> trees, <u>gathered</u> bananas, <u>extended</u> shade, and <u>flowing out</u> water. مفعول، واحد مذكر، جرّ		فِي سِدْرٍ مَخْضُودٍ. وَطَلَحٍ مَنْضُودٍ. وَظِلٍّ مَمْدُودٍ. وَمَاءٍ مَسْكُوبٍ
And we shall not be <u>raised up</u> . مفعول، جمع مذكر، جرّ		وَمَا نَحْنُ بِمَبْعُوثِينَ
Jews said, "Allah's hand is <u>hanging</u> ." (i.e. not able to do something.) نصب، واحد مؤنث، نصب		قَالَتِ الْيَهُودُ يَدُ اللَّهِ مَعْلُولَةٌ
Nay, His both hands are <u>extended</u> . (i.e. can do anything) نصب، تشبيه مؤنث، نصب		بَلْ يَدَاهُ مَبْسُوطَتَانِ
That will be the day in which humankind will be <u>gathered</u> and that will be the Day of <u>observation</u> . مفعول، واحد مذكر، رفع		ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ
Until I reach at <u>the joining place</u> of two rivers. ظرف، واحد، نصب		حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ
They said, "Should we leave our gods for the sake of a <u>poet, who became mad</u> ." فاعل و مفعول، واحد مذكر، جرّ		يَقُولُونَ أَنَّا لَتَارِكُوا آلِهَتَنَا لِشَاعِرٍ مَجْنُونٍ
They will recline on <u>arranged</u> couches. مفعول، واحد مؤنث، جرّ		مُتَكِّينَ عَلَى سُرُرٍ مَصْفُوفَةٍ
When he reached at <u>rising place</u> of sunrise. ظرف، واحد، نصب		إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ
How weak is the <u>seeker</u> and <u>demanding one</u> . فاعل و مفعول، واحد مذكر، رفع		ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ
Allah's decision was <u>ordained</u> .		كَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا
In <u>the sitting place</u> of truth.		فِي مَقْعَدِ صِدْقٍ
Women of paradise <u>confined</u> in the camps. مفعول، جمع مؤنث، رفع		حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ
Whoever killed <u>in a cruel way</u> , so We have made his heirs powerful. مفعول، واحد مذكر، نصب		مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا

## Lesson 11A: The Derived Nouns الأَسْمَاءُ الْمُسْتَقَّةُ

اسم	English	عربي
Like the example of the <u>hidden</u> pearl. مفعول، واحد مذكر، جرّ		كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ
Allah has described the example of an <u>owned</u> slave.		ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا
For them, there will a non <u>reminded</u> reward.		لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
Neither <u>cut</u> and nor <u>forbidden</u> . مفعول، واحد مؤنث، جرّ		لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ
<u>Raised</u> beds.		فُرُشٍ مَرْفُوعَةٍ
Most of them are <u>morally corrupt</u> .		كَثِيرٌ مِنْهُمْ فَاسِقُونَ
The worst <u>place of becoming or living (destination)</u> .		بِئْسَ الْمَصِيرُ
Remember Allah in <u>counted</u> days.		وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ
Each group of people have known their <u>place of drinking</u> .		قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ
Whoever fears Allah, He shall make <u>the place to come out</u> for him. ظرف، واحد، نصب		مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا
Sit for them at each <u>observing place</u> .		اقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ
Towards Him will be <u>place of return</u> for all of you.		إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا
Verily, Sheba in their <u>place of living</u> there is a sign.		لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ
Pure <u>places of living</u> in gardens of Eden.		مَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ
I swear the Lord of <u>the places of sunrise</u> and <u>the places of sunset</u> . ظرف، جمع، جرّ		فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ
Alas! Who has raised us from our <u>place of sleeping</u> .		يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا

## Lesson 11B: Two Explorers of the Truth

**The Result:** Calculate your score. Each paragraph carries 10 mark. If your score is less than 80%, repeat the exercise. The translation is provided for each paragraph. Text in parenthesis [ ] is the information not describe in the original Arabic text but its sense is understood.

Salman, the Persian	سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ
<p>قَصَّتْنَا هَذِهِ هِيَ قِصَّةُ السَّاعِي وَرَاءَ الْحَقِيقَةِ، الْبَاحِثِ عَنِ اللَّهِ، قِصَّةُ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ وَ أَرْضَاهُ. فَلَنَتَرَكُ لِسَلْمَانَ نَفْسِهِ الْمَجَالَ لِيُرَوِّيَ لَنَا أَحْدَاثَ قِصَّتِهِ، فَشَعُورَهُ بِمَا أَعَمَّقُ، وَ رَوَايَتَهُ لَهَا أَدَقُّ وَ أَصْدَقُ. قَالَ سَلْمَانُ:</p> <p>كُنْتُ فَتًى فَارِسِيًّا مِنْ أَهْلِ أَصْبَهَانَ، مِنْ قَرْيَةٍ يُقَالُ لَهَا "جَيَّانَ" وَ كَانَ أَبِي دُهَقَانَ الْقَرْيَةِ، وَ أَغْنَى أَهْلَهَا غَنًى وَ أَعْلَاهُمْ مَرَلَةً. وَ كُنْتُ أَحَبَّ خَلْقِ اللَّهِ إِلَيْهِ مُنْذُ وُلِدْتُ، ثُمَّ مَا زَالَ حُبُّهُ لِي يَشْتَدُّ وَ يَزْدَادُ عَلَى الْأَيَّامِ حَتَّى حَبَسَنِي فِي الْبَيْتِ خَشْيَةً عَلَيَّ كَمَا تُحْبَسُ الْفَتَيَاتُ.</p>	
<p>Our this story is the story of a searcher [who searched] beyond reality, a searcher about God. This is the story of Salman Farsi, may Allah be pleased with him and he pleased with Him. So we leave it to Salman himself, to describe the events of this story in his own way. His thinking is more deep and his description is more fine and true. Salman said:</p> <p>I was a Persian young body from the people of Isphahan, from a town called "Jayyan" and my father was the chief of that town. He was the most affluent in its inhabitants and the highest one in rank. Since I was born, I was the most beloved from him in Allah's creatures. Then his love for me kept intensifying and increasing over time. He kept me in the hope due to his fear about me like girls are kept at home.</p>	

Explanation	Word	Explanation	Word	Explanation	Word
The highest among them	أَعْلَاهُمْ	The most difficult or fine	أَدَقُّ	Our story	قِصَّتُنَا
Status	مَرَلَةً	More or the most truthful	أَصْدَقُ	Searcher	السَّاعِي
Favorite	أَحَبُّ	I was	كُنْتُ	Beyond	وَرَاءَ
I was born	وُلِدْتُ	A young man	فَتًى	Reality, physical world	الْحَقِيقَةِ
To vanish, to decrease	زَالَ	Persian	فَارِسِيًّا	Researcher, a person in quest of something	الْبَاحِثِ
He / it intensifies	يَشْتَدُّ	Isphahan, a city in Iran	أَصْبَهَانَ	So that we should leave	فَلَنَتَرَكُ
He / it increases	يَزْدَادُ	A village	قَرْيَةٍ	Field, domain	الْمَجَالَ
He imprisoned me, he kept me in custody	حَبَسَنِي	It was called	يُقَالُ لَهَا	So that he describes	لِيُرَوِّيَ
Fear	خَشْيَةً	Chief	دُهَقَانَ	Events	أَحْدَاثَ
She / it is kept in custody	تُحْبَسُ	More or the most affluent	أَغْنَى	His perception, his thinking	شَعُورِهِ
Girls	الْفَتَيَاتُ	Prosperity	غَنًى	Deeper, the deepest	أَعَمَّقُ

## Lesson 11B: Two Explorers of the Truth

وقد اجتهدتُ في المَجُوسِيَّةِ، حتى غَدَوْتُ قِيَمَ النَّارِ الَّتِي كُنَّا نَعْبُدُهَا، وَ أُنِيطُ بِى أَمْرُ إِضْرَامِهَا حَتَّى لَا تَخْبُو سَاعَةً فِي لَيْلٍ أَوْ نَهَارٍ. وَ كَانَ لِأَبِي ضَيْعَةً عَظِيمَةً تَدْرُ عَلَيْنَا غَلَّةً كَبِيرَةً، وَ كَانَ أَبِي يَقُومُ عَلَيْهَا، وَ يَجْنِي غَلَّتَهَا. وَ فِي ذَاتِ مَرَّةٍ شَغَلَهُ عَنِ الذَّهَابِ إِلَى الْقَرْيَةِ شَاغِلٌ، فَقَالَ: "يَا بُنَيَّ! إِنِّي قَدْ شَغَلْتُ عَنِ الضَّيْعَةِ بِمَا تَرَى، فَادْهَبْ إِلَيْهَا وَ تَوَلَّ الْيَوْمَ عَنِّي شَأْنَهَا." فَخَرَجْتُ أَقْصَدُ ضَيْعَتَنَا. وَفِيمَا أَنَا فِي بَعْضِ الطَّرِيقِ مَرَرْتُ بِكَنِيسَةٍ مِنْ كَنَائِسِ النَّصَارَى فَسَمِعْتُ أَصْوَاتَهُمْ فِيهَا وَ هُمْ يُصَلُّونَ فَلَفْتُ ذَلِكَ انْتِبَاهِي.

I used to strive hard in [performing rituals of] Magus religion up to the extent that I started morning by standing in front of fire that we used to worship. I was made responsible to ignite it in order to avoid any cool-off for a single minute day or night. My father had a great feudal property which used to give us plenty of grains. My father used to monitor it to earn its grains. At that time, this task kept him from going to the town to work. He said:

"O my son! I am busy with this property as you see. So go to it and bring its news today." So I came out with an intention to go to our property. I was on a part of the way when I passed by a Church of Christians. I heard sounds inside it while they were praying. That drew my attention.

**Worth Reading!** What is Jealousy and what is its impact on human personality? Read more:

<http://www.mubashirnazir.org/PD/English/PE02-0012-Jealousy.htm>

Explanation	Word	Explanation	Word	Explanation	Word
You see	تَرَى	Grains, crops	غَلَّةٌ	I strived hard	اجْتَهَدْتُ
So go	فادْهَبْ	Big	كَبِيرَةٌ	Magus, the ancient religion of Iran	المَجُوسِيَّةِ
Take over	تَوَلَّى	They stood on it	يَقُومُ عَلَيْهَا	I started my morning	غَدَوْتُ
Its matters	شَأْنَهَا	He earns	يَجْنِي	Standing	قِيَمَ
I intended to	أَقْصَدُ	Its grains	غَلَّتَهَا	The fire,	النَّارِ
Way	الطَّرِيقِ	At that time	ذَاتِ مَرَّةٍ	We used to worship	كُنَّا نَعْبُدُ
I passed by	مَرَرْتُ	He was busy in it	شَغَلَهُ	I was made responsible	أُنِيطُ
Church, plural كَنَائِسَ	كَنِيسَةٍ	Going	الذَّهَابِ	Its ignition	إِضْرَامِهَا
Christians	النَّصَارَى	Town	الْقَرْيَةِ	It cooled off	تَخْبَوُ
Their sounds	أَصْوَاتَهُمْ	Occupancy	شَاغِلٌ	Second, a small amount of time	سَاعَةً
It drew	لَفَتْ	O my son!	يَا بُنَيَّ!	Village, feudal property	ضَيْعَةً
My attention	انْتِبَاهِي	I am occupied	شَغِلْتُ	They gave us in plenty	تَدْرُ عَلَيْنَا

## Lesson 11B: Two Explorers of the Truth

لَمْ أَكُنْ أَعْرِفُ شَيْئًا مِنْ أَمْرِ النَّصَارَى أَوْ أَمْرِ غَيْرِهِمْ مِنْ أَصْحَابِ الْأَدْيَانِ لَطُولَ مَا حَجَبَنِي أَبِي عَنِ النَّاسِ فِي بَيْتِنَا، فَلَمَّا سَمِعْتُ أَصْوَاتَهُمْ دَخَلْتُ عَلَيْهِمْ لِأَنْظُرَ مَا يَصْنَعُونَ. فَلَمَّا تَأَمَّلْتُهُمْ أَعْجَبَنِي صَلَاتُهُمْ وَرَغَبْتُ فِي دِينِهِمْ وَقُلْتُ: "وَاللَّهِ هَذَا خَيْرٌ مِنَ الَّذِي نَحْنُ عَلَيْهِ، فَوَاللَّهِ مَا تَرَكْتُهُمْ حَتَّى غَرَبَتِ الشَّمْسُ، وَلَمْ أَذْهَبْ إِلَى ضَيْعَةِ أَبِي." ثُمَّ إِنِّي سَأَلْتُهُمْ: "أَيْنَ أَصْلُ هَذَا الدِّينِ؟ قَالُوا: "فِي بِلَادِ الشَّامِ." وَلَمَّا أَقْبَلَ اللَّيْلُ عُدْتُ إِلَى بَيْتِنَا فَتَلَقَّيْنِي أَبِي يَسْأَلُنِي عَمَّا صَنَعْتُ، فَقُلْتُ: "يَا أَبَتِ! إِنِّي مَرَرْتُ بِأَنَاسٍ يُصَلُّونَ فِي كَنِيسَةٍ لَهُمْ فَأَعْجَبَنِي مَا رَأَيْتُ مِنْ دِينِهِمْ، وَمَا زِلْتُ عَنْدهُمْ حَتَّى غَرَبَتِ الشَّمْسُ." فَذَعَرَ أَبِي مِمَّا صَنَعْتُ وَقَالَ: "أَيُّ بُنَيَّ لَيْسَ فِي ذَلِكَ الدِّينِ خَيْرٌ.... دِينُكَ وَدِينُ آبَائِكَ خَيْرٌ مِنْهُ." قُلْتُ: كَلَا... وَاللَّهِ... إِنَّ دِينَهُمْ لَخَيْرٌ مِنْ دِينِنَا. فَخَافَ أَبِي مِمَّا أَقُولُ، وَخَشِيَ أَنْ أَرْتَدَّ عَنْ دِينِي، وَحَبَسَنِي بِالْبَيْتِ، وَوَضَعَ قَيْدًا فِي رِجْلَيَّ.

I did not know anything about Christian matters or affairs of people of other religions because my father had kept me in veil from people for a long time in our home. When I heard their voices, I entered into them to see what they were doing. When I carefully looked at them, I was amazed by their prayer and I inclined towards their religion. I said: "By God, it is better than on what we are. By God, I will not leave them until sunset. I will not go to the property of my father." Then I asked them, "Where is the origin of this religion?" They said, "In the country of Syria." When the night came, I returned to my home. My father received me to ask about what I did. I said:

"O my father! I have passed to people performing prayer at their Church, I amazed by their religion as I saw it. I remained with them until sunset." My father scared at what I did and said, "O my son! There is nothing good in that religion.... The religion of you and your forefathers is better than it." I said, "By God! Their religion is better than ours." My father became frightened about what I said. He felt danger that I will leave my religion. He imprisoned me at the home and placed a shackle in my feet.

Explanation	Word	Explanation	Word	Explanation	Word
It amazed me	أَعْجَبَنِي	I asked them	سَأَلْتُهُمْ	I knew	أَعْرِفُ
I saw	رَأَيْتُ	Where	أَيْنَ	Religions	الْأَدْيَانِ
I did not leave	مَا زِلْتُ	Origin	أَصْلُ	As long as	لِطُولِ
He scared	ذُعِرَ	Religion	الدِّينِ	He kept me in veil	حَجَبَنِي
O my son!	أَيُّ بُنَيَّ	Cities of Syria	بِلَادِ الشَّامِ	So that I see	لِأَنْظُرَ
Better	خَيْرٌ	It came	أَقْبَلَ	They make, they do	يَصْنَعُونَ
He scared, he became frightened	خَافَ	I returned	عُدْتُ	I carefully looked at them	تَأَمَّلْتُهُمْ
I will leave religion	أَرْتَدَّ	So He received me	فَتَلَقَّيْنِي	It amazed me	أَعْجَبَنِي
He placed	وَضَعَ	I did, I made	صَنَعْتُ	I inclined towards	رَغَبْتُ
Shackle	قَيْدًا	O my father!	يَا أَبَتِ!	I left them	تَرَكْتُهُمْ
My feet	رِجْلَيَّ	I passed	مَرَرْتُ	The sun set	غَرَبَتِ
		By people	بِأَنَاسٍ	I'll not go	لَمْ أَذْهَبْ



## Lesson 11B: Two Explorers of the Truth

ولما أُتِيحت لي الفرصةُ بَعَثْتُ إِلَى النَّصْرَانِيِّ أَقُولُ لَهُمْ: "إِذَا قَدِمَ عَلَيْكُمْ رَكْبٌ يُرِيدُ الذَّهَابَ إِلَى بِلَادِ الشَّامِ فَاعْلَمُونِي." فَمَا هُوَ إِلَّا قَلِيلٌ حَتَّى قَدِمَ عَلَيْهِمْ رَكْبٌ مُتَّجِهٌ إِلَى الشَّامِ، فَأَخْبَرُونِي بِهِ فَاحْتَلْتُ عَلَى قَيْدِي حَتَّى حَلَلْتُهُ ، وَ خَرَجْتُ مَعَهُمْ مُتَخَفِّيًا حَتَّى بَلَّغْنَا بِلَادَ الشَّامِ. فَلَمَّا نَزَلْنَا فِيهَا، قُلْتُ: "مَنْ أَفْضَلُ رَجُلٍ مِنْ أَهْلِ هَذَا الدِّينِ؟" قَالُوا: "الْأَسْقَفُ رَاعِي الْكَنِيسَةِ." فَجِئْتُهُ فَقُلْتُ: "إِنِّي قَدْ رَغِبْتُ فِي النَّصْرَانِيَّةِ، وَ أَحْبَبْتُ أَنْ أَلْزِمَكَ وَ أَتَعَلَّمَ مِنْكَ وَ أَصْلِيَ مَعَكَ." فَقَالَ: "أَدْخُلْ." فَدَخَلْتُ عِنْدَهُ وَ جَعَلْتُ أَخْدُمُهُ. ثُمَّ مَا لَبِثْتُ أَنْ عَرَفْتُ أَنَّ الرَّجُلَ رَجُلٌ سَوْءٌ : فَقَدْ كَانَ يَأْمُرُ أَتْبَاعَهُ بِالصَّدَقَةِ وَ يُرَغِّبُهُمْ بِثَوَابِهَا ، فَإِذَا أَعْطَوْهُ مِنْهَا شَيْئًا لِيُنْفِقَهُ فِي سَبِيلِ اللَّهِ؛ اكْتَنَزَهُ لِنَفْسِهِ وَ لَمْ يُعْطِ الْفُقَرَاءَ وَ الْمَسَاكِينَ مِنْهَا شَيْئًا ؛ حَتَّى جَمَعَ سَبْعَ قِلَالٍ مِنَ الذَّهَبِ.

When I found time, I sent [a message] to the Christians and said to them, "Whenever a caravan comes to you going towards the country of Syria, inform me." After a short time, a caravan moving towards Syria came to them. They informed me. I was captured in my shackle. I untied it and came out with them secretly. We reached at the country of Syria. When we dismounted in it, I asked, "Who is the most superior person in the followers of this religion?" They said: "The Bishop, who is responsible for this church." I came to him and said:

"I am inclined towards Christianity. I love to become your servant. I want to serve you. I want to learn from you and pray with you." He said, "Enter [in the Church]." I entered with him and became his servant. Then it did not take too long that I knew that the man was a bad man. He used to instruct his followers for charity and motivate them by describing its reward. When they used to give him something to spend in Allah's way, he used to include it in his personal treasure and did not use to give poor and needy anything out of it. He gathered seven jars full of gold.

Explanation	Word	Explanation	Word	Explanation	Word
Enter!	أَدْخُلْ	Secretly	مُتَخَفِّيًا	It became easy	أُتِيحتْ
I served him	أَخْدُمُهُ	We reached	بَلَّغْنَا	Free time, chance	الْفُرْصَةُ
I remained	لَبِثْتُ	We came down, we dismounted	نَزَلْنَا	I reached	بَعَثْتُ
That you know	أَنْ عَرَفْتُ	Bishop	الْأَسْقَفُ	He comes	قَدِمَ
His followers	أَتْبَاعُهُ	Responsible	رَاعِي	Caravan, riders	رَكْبٌ
He motivated them	يُرَغِّبُهُمْ	So I came to him	فَجِئْتُهُ	He intends	يُرِيدُ
By its reward	بِثَوَابِهَا	I am inclined to	رَغِبْتُ	Going	الذَّهَابَ
They give him	أَعْطَوْهُ	Christianity	النَّصْرَانِيَّةُ	So tell me	فَاعْلَمُونِي
He made a treasure for him	اِكْتَنَزَهُ	I love, I like	أَحْبَبْتُ	Less	قَلِيلٌ
He gives	يُعْطِ	To become your servant	أَنْ أَلْزِمَكَ	Facing towards	مُتَّجِهٌ
Jars	قِلَالٍ	I serve you	أَخْدِمَكَ	So inform me	فَأَخْبِرُونِي
Gold	الذَّهَبِ	I learn from you	أَتَعَلَّمَ مِنْكَ	So I was captured	فَاحْتَلْتُ
		I pray with you	أُصَلِّي مَعَكَ	I untied it	حَلَلْتُهُ

## Lesson 11B: Two Explorers of the Truth

فَابْغَضْتُهُ بُغْضًا شَدِيدًا لَمَّا رَأَيْتُهُ مِنْهُ ، ثُمَّ مَا لَبِثَ أَنْ مَاتَ فَاجْتَمَعَتِ النَّصَارَى لِدَفْنِهِ ، فَقُلْتُ لَهُمْ: "إِنَّ صَاحِبَكُمْ كَانَ رَجُلٌ سُوءٌ يَأْمُرُكُمْ بِالصَّدَقَةِ وَيُرْغَبُكُمْ فِيهَا ، فَإِذَا جِئْتُمُوهُ بِهَا أَكْتَنَزَهَا لِنَفْسِهِ ، وَلَمْ يُعْطِ الْمَسَاكِينَ مِنْهَا شَيْئًا." قَالُوا: "مَنْ أَيْنَ عَرَفْتَ ذَلِكَ؟" قُلْتُ: "أَنَا أَذْلِكُكُمْ عَلَى كَنْزِهِ." قَالُوا: "نَعَمْ. ذُلْنَا عَلَيْهِ." فَأَرَيْتُهُمْ مَوْضِعَهُ فَاسْتَخْرَجُوا مِنْهُ سَبْعَ قِلَالٍ مَمْلُوءَةٍ ذَهَبًا وَفِضَّةً ، فَلَمَّا رَأَوْهَا قَالُوا: "وَاللَّهِ! لَا نَدْفُنُهُ." ثُمَّ صَلَّبُوهُ وَرَجَمُوهُ بِالْحِجَارَةِ. ثُمَّ إِنَّهُ لَمْ يَمِضْ غَيْرُ قَلِيلٍ حَتَّى نَصَبُوا رَجُلًا آخَرَ مَكَانَهُ ، فَلَزِمْتُهُ ، فَمَا رَأَيْتُ رَجُلًا أَزْهَدَ مِنْهُ فِي الدُّنْيَا ، وَلَا أَرْغَبُ مِنْهُ فِي الْآخِرَةِ ، وَلَا أَذَابُ مِنْهُ عَلَى الْعِبَادَةِ لَيْلًا وَنَهَارًا ، فَأَحْبَبْتُهُ حُبًّا جَمًّا ، وَأَقَمْتُ مَعَهُ زَمَانًا ، فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قُلْتُ لَهُ:

When I saw it, a strong hatred for him developed in [my mind]. I remained there until he died and the Christians gathered to bury him. I said to them, "Your leader was a bad man. He used to instruct you for charity and motivate you for it. When you gave him, he used to include it in his personal treasure. He did not use to give poor anything out of it." They said, "How did you know that?" I said, "I'll show you his treasure." They said, "OK, show us that."

I showed them his place. They brought out seven jars full of gold and silver. When they said it, they said, "By God! We will not bury him. They crucified him and beat him with stones. Then a short time passed and they appointed another man in his place. I became his servant. I had not seen any man more pious than him about worldly affairs. I had also not seen anyone more inclined than him towards the Hereafter. I had not seen anyone more hardworking than him about day and night worship. I loved him a lot and stayed a long time with him. When his death reached, I said to him:

Explanation	Word	Explanation	Word	Explanation	Word
It passed	يَمِضُ	Treasure	كَنْزٌ	I hated him	أَبْغَضْتُهُ
They appointed	نَصَبُوا	Inform us	ذُلْنَا عَلَيْهِ	Hatred	بُغْضًا
His place	مَكَانُهُ	So I showed them	فَأَرَيْتُهُمْ	Strong	شَدِيدًا
So I attached to him	فَلَزِمْتُهُ	His place	مَوْضِعَهُ	As I saw him	لَمَّا رَأَيْتُهُ
The most pious	أَزْهَدُ	The brought out	اسْتَخْرَجُوا	He remained	لَبِثَ
The most inclined	أَرْغَبُ	Full of	مَمْلُوءَةٌ	To die	أَنْ مَاتَ
The most hard working	أَذَابُ	Silver	فِضَّةً	She / they gathered	اجْتَمَعَتِ
Too much love	حُبًّا جَمًّا	They saw it	رَأَوْهَا	For burying him	لِدَفْنِهِ
I stayed	أَقَمْتُ	We will bury him	نَدْفُنُهُ	Your friend, your leader	صَاحِبَكُمْ
Time	زَمَانًا	They crucified him	صَلَّبُوهُ	He motivated you	يُرْغَبُكُمْ
It appeared to him	حَضَرَتْهُ	They beat him (with stones)	رَجَمُوهُ	You bring to him	جِئْتُمُوهُ
Death	الْوَفَاةُ	Stones	الْحِجَارَةِ	I inform you	أَذْلِكُكُمْ

## Lesson 11B: Two Explorers of the Truth

”يا فلان! إلی من تُوصي بي و مع من تنصحنی أن أكون من بعدك؟“ فقال: ”أي بني! لا أعلم أحداً على ما كنتُ عليه إلا رجلاً بالموصل هو فلان لم يُحرّف و لم يُبدّل فالحق به.“ فلما مات صاحبي لحقتُ بالرجل في الموصل ، فلما قدّمتُ عليه قصصتُ عليه خبري و قلت له: ”إن فلاناً أوصاني عند موته أن الحق بك و أخبرني أنك مُستمسك بما كان عليه من الحق.“

فقال: ”أقم عندي.“ فأقمتُ عنده فوجدته على خير حال. ثم إنّه لم يلبث أن مات ، فلما حضرته الوفاة قلت له: ”يا فلان! لقد جاءك من أمر الله ما ترى و أنت تعلم من أمري ما تعلم ، فألي من توصي بي؟ و من تأمرني باللاحق به؟“ فقال: ”أي بني! والله ما أعلم أن رجلاً على مثل ما كنّا عليه إلا رجلاً بنصيين و هو فلان فالحق به.“ فلما غيب الرجل في لحده لحقتُ بصاحب نصيين و أخبرته خبري و ما أمرني به صاحبي ، فقال لي: ”أقم عندنا.“ فأقمتُ عنده فوجدته على ما كان عليه صاحباً من الخير، فوالله ما لبث أن نزل به الموت، فلما حضرته الوفاة قلت له: ”لقد عرفت من أمري ما عرفت فألي من توصي بي؟“ فقال: ”أي بني! والله إني ما أعلم أحداً بقي على أمرنا إلا رجلاً بعمورية هو فلان ، فالحق به.“ فلحقتُ به و أخبرته خبري ، فقال:

”O so & so! Where do you advise me to go and with whom I should stay after you?” He said, “O my son! I do not know anyone [devoted to the religion] on which I was except a man at Musal. He is so and so. He does not change and alter [the God’s Book]. The truth is with him.” When my leader died, I joined the man at Musal. When I reached to him, I described the story of mine and said to him, “So & so advised me at the time of his death to join you. He informed me that you are devoted to the truth.”

He said, “Stay with me.” I stayed with him and found that his condition was right. Then he did not remain [for a long time] before his death. When his death came, I said to him, “O so & so! Allah’s matter has come to you as you see and you know my matter. So towards whom, you advise me to go and to whom you ask me to join?” He said, “O my son! By God! I don’t know any man who is [devoted to the religion] on which were except a man at Naseeban. He is so and so and the truth is with him.” When the man disappeared in his grave, I joined his friend at Naseeban and informed him about myself and my matter with my leader. He said to me, “Stay with us.”

I stayed with him and found that he was on the right [religion] on which his two friends were. So by God! I remained with him until the death came down. When his death came, I said to him, “You knew my matter so towards whom you advise me to go?” He said, “O my son! By God! I don’t know anyone remaining on our matter [religion] except a man at U’muriyah. He is so and so and truth is with him.” I joined him and informed him about myself. He said:

Explanation	Word	Explanation	Word	Explanation	Word
He came to you	جَاءَكَ	I reached, I moved to	قَدِمْتُ	O so & so!	يا فلان
You see, you opine	تَرَى	I described the story	قَصَصْتُ	You advise	تُوصِي
You know	تَعْلَمُ	He advised me	أَوْصَانِي	You advise me	تَنْصَحْنِي
Affiliation	اللاحق	One who firmly holds	مُسْتَمْسِكٌ	I become	أَنْ أَكُونَ
We were on it	ما كنّا عليه	Stay with me	أَقِمْ عِنْدِي	Musal, a city of Iraq	الموصل
Naseeban, a city at Syria	نصيين	So I stayed	فَأَقِمْتُ	He amends (the Book of God)	يُحَرِّفُ
U’muriyah, a city at Syria	عمورية	I found with him	وَجَدْتُهُ	He changes	يُبَدِّلُ
		State, condition	حال	I joined	لَحِقْتُ

## Lesson 11B: Two Explorers of the Truth

“أَقِمَّ عِنْدِي.” فَأَقَمْتُ عِنْدَ رَجُلٍ كَانَ .. وَاللَّهُ .. عَلَى هَدْيٍ أَصْحَابِهِ، وَ قَدْ اكْتَسَبْتُ .. وَأَنَا عِنْدَهُ .. بَقَرَاتٍ وَ غَنِيمَةً. ثُمَّ مَا لَيْتَ أَنْ نَزَلَ بِهِ بِأَصْحَابِهِ مِنْ أَمْرِ اللَّهِ، فَلَمَّا حَضَرَتهُ الْوَفَاةُ قُلْتُ لَهُ: “إِنَّكَ تَعْلَمُ مِنْ أَمْرِي مَا تَعْلَمُ فَإِلَى مَنْ تُوصِي بِي؟ وَ مَا تَأْمُرُنِي أَنْ أَفْعَلَ؟”  
 فَقَالَ: “يَا بُنَيَّ! وَاللَّهُ مَا أَعْلَمُ أَنْ هُنَاكَ أَحَدًا مِنَ النَّاسِ بَقِيَ عَلَى ظَهْرِ الْأَرْضِ مُسْتَمْسِكًا بِمَا كُنَّا عَلَيْهِ ... وَلَكِنَّهُ قَدْ أَظَلَّ زَمَانٌ يَخْرُجُ فِيهِ بِأَرْضِ الْعَرَبِ نَبِيٌّ يُعِثُّ بِدِينِ إِبْرَاهِيمَ ثُمَّ يَهَاجِرُ مِنْ أَرْضِهِ إِلَى أَرْضٍ ذَاتِ نَخْلٍ بَيْنَ حَرَّتَيْنِ، وَ لَهُ عَلَامَاتٌ لَا تَخْفَى، فَهُوَ يَأْكُلُ الْهَدِيَّةَ، وَ لَا يَأْكُلُ الصَّدَقَةَ، وَ بَيْنَ كَتِفَيْهِ خَاتَمُ النَّبُوَّةِ، فَإِنْ اسْتَطَعْتَ أَنْ تَلْحَقَ بِتِلْكَ الْبِلَادِ فَافْعَلْ.”  
 ثُمَّ وَافَاهُ الْأَجَلَ فَمَكَثَتْ بَعْدَهُ بِعُمُورِيَّةٍ زَمْنًا إِلَى أَنْ مَرَّ بِهَا نَفَرٌ مِنْ تِجَارِ الْعَرَبِ مِنْ قَبِيلَةِ “كَلْبٍ”. فَقُلْتُ لَهُمْ: “إِنْ حَمَلْتُمُونِي مَعَكُمْ إِلَى أَرْضِ الْعَرَبِ أَعْطَيْتُكُمْ بَقَرَاتِي هَذِهِ وَ غَنِيمَتِي.” فَقَالُوا: “نَعَمْ، نَحْمِلُكَ.”

“Stay with me.” I stayed with that man. And by God! He was on the guidance of his friends. I earned, while I was with him, some cows and goats. Then the matter of Allah reached him as it was on his friends. So when his death came, I said to him, “As you know my matter, so towards whom do you advise me to go and what do you instruct me to do.”

He said: “O my son! By God! I don’t know anyone there remaining on the face of the earth devoted to [the true religion] we were on it... But the time has reached when a prophet will come out of the land of Arabia. He will be sent with the religion of Abraham. Then he will migrate from his land to a land situated between two volcanic fields and having date-palm trees. He has symbols which are not hidden. He will eat from [something given as] gift. He will not eat from [something given as] charity. There will be the stamp of prophethood between his two shoulders. If you can join him at that country, do so.”

Then the death came to him. I remained at U’muriyyah for some time. A group of traders from the tribe of “Kalb” passed by there. I said to them, “Carry me with you to the land of Arabia. I will give you my these cows and goats.” They said, “OK, we will carry you.”

Explanation	Word	Explanation	Word	Explanation	Word
So that you join	أَنْ تَلْحَقَ	Having date-palm trees	ذَاتِ نَخْلٍ	I earned	اِكْتَسَبْتُ
Death came to him	وَأَفَاهُ الْأَجَلَ	Two volcanic fields	حَرَّتَيْنِ	Cows	بَقَرَاتٍ
I stayed	مَكَثْتُ	Symbols, plural of علامة	عَلَامَاتٌ	Sheep, goats	غَنِيمَةً
A group, party	نَفَرٌ	Gift	الْهَدِيَّةَ	There	هُنَاكَ
Traders	تِجَارٍ	His two shoulders	كَتِفَيْهِ	It remained	بَقِيَ
Tribe	قَبِيلَةٍ	He disappeared	غُيِبَ	Back, (face of earth)	ظَهَرَ الْأَرْضِ
Carry me	حَمَلْتُمُونِي	Grave	لِحْدٍ	Time came	أَظَلَّ زَمَانٌ
I will give you	أَعْطَيْتُكُمْ	To come down	أَنْ نَزَلَ	He will be sent	يُعِثُّ
We will carry you	نَحْمِلُكَ	Stamp of prophethood	خَاتَمَ النَّبُوَّةِ	He will migrate	يُهَاجِرُ

## Lesson 11B: Two Explorers of the Truth

فَأَعْطَيْتُهُمْ إِيَّاهَا وَحَمَلُونِي مَعَهُمْ حَتَّى إِذَا بَلَغْنَا وَادِي الْقُرَى غَدَرُوا بِي وَبَاغُونِي لِرَجُلٍ مِنَ الْيَهُودِ، فَالْتَحَقْتُ بِخِدْمَتِهِ، ثُمَّ مَا لَبِثُ أَنْ زَارَهُ ابْنُ عَمٍّ لَهُ مِنْ بَنِي قُرَيْظَةَ فَاشْتَرَانِي مِنْهُ، وَنَقَلَنِي مَعَهُ إِلَى يَثْرِبَ فَرَأَيْتُ التَّخْلَ الَّذِي ذَكَرَهُ لِي صَاحِبِي بِعُمُورِيَّةَ، وَعَرَفْتُ الْمَدِينَةَ بِالْوَصْفِ الَّذِي نَعَتْهَا بِهِ، فَأَقَمْتُ بِهَا مَعَهُ. وَكَانَ النَّبِيُّ حِينَئِذٍ يَدْعُو قَوْمَهُ فِي مَكَّةَ، لَكِنِّي لَمْ أَسْمَعْ لَهُ بِذِكْرِ لَانْشَغَالِي بِمَا يُوْجِبُهُ عَلَى الرَّقِّ. ثُمَّ مَا لَبِثُ أَنْ هَاجَرَ الرَّسُولُ إِلَى يَثْرِبَ، فَوَاللَّهِ إِنِّي لَفِي رَأْسِ نَخْلَةٍ لِسَيِّدِي أَعْمَلُ فِيهَا بَعْضَ الْعَمَلِ، وَسَيِّدِي جَالِسٌ تَحْتَهَا إِذْ أَقْبَلَ عَلَيْهِ ابْنُ عَمٍّ لَهُ وَ قَالَ لَهُ: "قَاتِلِ اللَّهَ بَنِي "قَيْلَةَ" وَاللَّهِ إِنَّهُمْ الْآنَ لَمُجْتَمِعُونَ بِقُبَاءَ، عَلَى رَجُلٍ قَدِمَ عَلَيْهِمُ الْيَوْمَ مِنْ مَكَّةَ يَزْعُمُ أَنَّهُ نَبِيٌّ."

I gave them that and they carried me with them. When we reached at the valley of Qura, they deceived me and sold me [as a slave] to a Jewish man. I joined his service. Then I remained with him. His cousin belonging to Banu Quraizah visited him and bought me from him. He moved me with him to Yathrib. When I saw the date-palm trees mentioned by my leader at U' muriyyah, I knew that it is the city whose attributes he had described. So I stayed with him.

At that time, the Prophet was calling his nation at Makkah [towards the true religion]. But I had not heard about him due to my occupancy with the obligations of slavery. I was there when the Prophet migrated to Yathrib. By God! I was at the top of a date-palm tree working for my master while he was sitting under it. His cousin came to him and said, "May Allah kill the people of Madina. By God! They are gathering at Quba to [see] that man who came today from Makkah and considers himself a prophet."

Explanation	Word	Explanation	Word	Explanation	Word
I worked in it	أَعْمَلُ فِيهَا	I saw	رَأَيْتُ	Carry me	حَمَلُونِي
Some	بَعْضَ	He mentioned	ذَكَرَ	The valley of Qura	وَادِي الْقُرَى
Sitting	جَالِسٌ	Attribute	الْوَصْفِ	They deceived me	غَدَرُوا بِي
Under it	تَحْتَهَا	He described its attributes	نَعَتْهَا	They sold me	بَاغُونِي
He approached	أَقْبَلَ	Then	حِينَئِذٍ	Jews	الْيَهُودِ
He killed	قَاتَلَ	He calls	يَدْعُو	His service	خِدْمَتِهِ
People of Madina	بَنِي "قَيْلَةَ"	But I	لَكِنِّي	He visited	زَارَ
Now	الْآنَ	My occupancy	انْشَغَالِي	Son of uncle, cousin	ابْنُ عَمٍّ
Gathering people	مُجْتَمِعُونَ	It made that obligatory	يُوجِبُهُ	A tribe of Jews living at Madina	بَنِي قُرَيْظَةَ
A town near Madina	قُبَاءَ	Slavery	الرَّقِّ	They bought me	اشْتَرَانِي
He thinks, He considers	يَزْعُمُ	Top of a date palm tree	رَأْسِ نَخْلَةٍ	They moved me	نَقَلَنِي
		For my master	لِسَيِّدِي	Old name of Madina	يَثْرِبَ

## Lesson 11B: Two Explorers of the Truth

فَمَا إِنْ سَمِعْتُ مَقَالَتَهُ حَتَّى مَسَّنِي مَا يُشْبِهُ الْحُمَّى وَاضْطَرَبْتُ اضْطِرَابًا شَدِيدًا حَتَّى خَشِيتُ أَنْ أَسْقُطَ عَلَى سَيِّدِي، وَبَادَرْتُ إِلَى التَّزَوُّلِ عَنِ التَّخْلَةِ وَجَعَلْتُ أَقُولُ لِلرَّجُلِ: "مَاذَا تَقُولُ؟ أَعِدْ عَلَيَّ الْخَبَرَ..." فَغَضِبَ سَيِّدِي وَ لَكَمَنِي لَكَمَةً شَدِيدَةً وَقَالَ لِي: "مَا لَكَ وَلِهَذَا؟ عُدْ إِلَى مَا كُنْتَ فِيهِ مِنْ عَمَلِكَ." وَلَمَّا كَانَ الْمَسَاءُ أَخَذْتُ شَيْئًا مِنْ تَمَرٍ كُنْتُ جَمَعْتُهُ وَتَوَجَّهْتُ بِهِ إِلَى حَيْثُ يَنْزِلُ الرَّسُولُ، فَدَخَلْتُ عَلَيْهِ وَ قُلْتُ: "إِنَّهُ قَدْ بَلَغَنِي أَنَّكَ رَجُلٌ صَالِحٌ وَ مَعَكَ أَصْحَابٌ لَكَ غُرَبَاءُ ذَوُو حَاجَةٍ، وَ هَذَا شَيْءٌ كَانَ عِنْدِي لِلصَّدَقَةِ فَرَأَيْتُكُمْ أَحَقَّ بِهِ مِنْ غَيْرِكُمْ." ثُمَّ قَرَّبْتُهُ إِلَيْهِ. فَقَالَ لِأَصْحَابِهِ: "كُلُوا..." وَ أَمْسَكَ يَدَهُ فَلَمْ يَأْكُلْ. فَقُلْتُ فِي نَفْسِي: "هَذِهِ وَاحِدَةٌ." ثُمَّ انْصَرَفْتُ وَ أَخَذْتُ أَجْمَعَ بَعْضَ التَّمْرِ، فَلَمَّا تَحَوَّلَ الرَّسُولُ مِنْ قُبَاءٍ إِلَى الْمَدِينَةِ جَنَّتُهُ فَقُلْتُ لَهُ: "إِنِّي رَأَيْتُكَ لَا تَأْكُلُ الصَّدَقَةَ وَ هَذِهِ هَدِيَّةٌ أَكْرَمْتُكَ بِهَا." فَأَكَلَ مِنْهَا وَ أَمَرَ أَصْحَابَهُ فَأَكَلُوا مَعَهُ. فَقُلْتُ فِي نَفْسِي: "هَذِهِ ثَانِيَةٌ."

When I heard their talk, something like a viral infection affected me and I became disturbed a great confusion. I feared that I will fall on my master. I started coming down from the tree and said to that man: "What are you doing, give me the news." My master became angry and beat me with a hard punch and said to me: "What have you to do with this? Return to your work." At evening, I took some dates that I had gathered and moved towards the place where the Prophet dismounted. I entered to him and said: "News reached to me that you are a pious man and there are needy and poor companions with you. This is charity with me and I do not see anyone more deserving to it except you." Then I came near to him.

He said to his companions, "Eat..." and kept his hand refraining from eating. I said in my heart: "This is the first [indicator]." Then I returned and took another collection of dates. When the Prophet moved from Quba to Madina, I came to him and said, "I saw that you do not eat [something given as] charity. This is a gift that I give you as your honor." He ate from it and instructed his companions to eat with him. I said in my heart: "This is the second [indicator]."

Explanation	Word	Explanation	Word	Explanation	Word
It reached me	بَلَغَنِي	He became angry	غَضِبَ	His talk	مَقَالَتُهُ
Poor	غُرَبَاءُ	He punched me	لَكَمَنِي	It touched me	مَسَّنِي
Needy	ذَوُو حَاجَةٍ	A punch	لَكَمَةً	It is similar to	يُشْبِهُ
More deserving	أَحَقَّ	What you have to do with this?	مَا لَكَ وَلِهَذَا؟	A viral infection	الْحُمَّى
I came near to him	قَرَّبْتُهُ إِلَيْهِ	Return!	عُدْ	I became disturbed	اضْطَرَبْتُ
He hold	أَمْسَكَ	Evening	الْمَسَاءُ	Confusion	اضْطِرَابًا
I left	انْصَرَفْتُ	I took	أَخَذْتُ	I fear	خَشِيتُ
I gathered	أَجْمَعُ	Dates	تَمَرٍ	So that I fall	أَنْ أَسْقُطَ
He changed	تَحَوَّلَ	I gathered	جَمَعْتُ	I started	بَادَرْتُ
Gift	هَدِيَّةٌ	I directed	تَوَجَّهْتُ	Coming down	التَّزَوُّلِ
I give you as honor	أَكْرَمْتُكَ	He came down	يَنْزِلُ	Prepare!	أَعِدْ

## Lesson 11B: Two Explorers of the Truth

ثم جئتُ رسولَ الله وهو يَبْقِعُ العَرَقَدَ حيثُ كان يُؤَارِي أَحَدَ أَصْحَابِهِ فَرَأَيْتُهُ جَالِسًا و عليه شِمْلَتَانِ، فَسَلَّمْتُ عَلَيْهِ، ثُمَّ اسْتَدَرْتُ أَنْظُرُ إِلَى ظَهْرِهِ لَعَلِّي أَرَى الْخَاتَمَ الَّذِي وَصَفَهُ لِي صَاحِبِي فِي عَمُورِيَّةٍ. فَلَمَّا رَأَيْتُ النَّبِيَّ أَنْظُرُ إِلَى ظَهْرِهِ عَرَفَ غَرَضِي فَأَلْقَى رِدَاءَهُ عَنْ ظَهْرِهِ فَتَنَظَّرْتُ فَرَأَيْتُ الْخَاتَمَ، فَعَرَفْتُهُ فَانْكَبْتُ عَلَيْهِ أَقْبَلُهُ وَ أَبْكِي. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا خَبْرُكَ؟" فَفَصَّصْتُ عَلَيْهِ قِصَّتِي؛ فَأَعْجَبَ بِهَا، وَ سَرَّهُ أَنْ يَسْمَعَهَا أَصْحَابَهُ مِنِّي، فَاسْمَعْتُهُمْ إِيَّاهَا، فَعَجِبُوا مِنْهَا أَشَدَّ الْعَجَبِ، وَ سَرُّوا بِهَا أَكْثَرَ السُّرُورِ. فَسَلَّمَ عَلَيَّ سَلَامَانِ الْفَارِسِيِّ يَوْمَ قَامَ يَبْحَثُ عَنِ الْحَقِّ فِي كُلِّ مَكَانٍ. وَ سَلَامٌ عَلَيَّ سَلَامَانِ الْفَارِسِيِّ يَوْمَ عَرَفَ الْحَقَّ قَامَنَ بِهِ أَوْثَقَ الْإِيمَانِ. وَ سَلَامٌ عَلَيْهِ يَوْمَ مَاتَ وَ يَوْمَ يُعْثُ حَيًّا. (الدكتور عبدالرحمن رأفت باشا، صور من حياة الصحابة)

Then I came to Allah's Prophet while he was at Baqi' Al-Gharqad burying [the dead body of] one of his companions. I saw him sitting and wearing two shawls. I greeted him. Then I moved forward to look at his back so that I see the stamp described by my leader at U'muriyyah. When the Prophet saw me that I am trying to look at his back, he knew my objective and removed his shawl from his back. I looked and saw the stamp. I knew that so I turned to kiss it and starting weeping. Allah's Apostle said: "What is your matter?"

I described my story. He amazed with it and asked his companions to listen it from me. I told that to them. They also astonished intensely and enjoyed it with a great happiness. So peace be upon Salman Al-Farsi on the day when he started search for truth at each place. Peace be upon Salman Al-Farsi when he knew the truth and believed in it with a firm belief. Peace be upon him on the day he died and on the day when he will be given life. (Dr. Abdul Rahman Rafat Pasha, Pictures from the life of Prophet's Companions)

(Note: After that, the Prophet and his companions gathered some money to buy Salman from his master and manumitted him. The Prophet included him in his family. He lived with them and spent his life for Islam.)

Explanation	Word	Explanation	Word	Explanation	Word
They became delighted	سَرُّوا	My objective	غَرَضِي	A graveyard of Madina	بَقِيعُ الْعَرَقَدِ
The biggest	أَكْثَمَ	He removed, he threw	أَلْقَى	When	حَيْثُ
Joy, happiness	السُّرُورِ	Shawl	رِدَاءَ	He hides, he buries	يُؤَارِي
Peace	سَلَامٌ	I saw	نَظَرْتُ	Two shawls	شِمْلَتَانِ
He searches for	يَبْحَثُ	I turned	انْكَبْتُ	I greeted	سَلَّمْتُ
Each place	كُلِّ مَكَانٍ	I kiss	أَقْبَلُ	I drew	اسْتَدَرْتُ
He knew	عَرَفَ	I wept	أَبْكِي	I see	أَنْظُرُ
He believed in it	آمَنَ بِهِ	He amazed	أَعْجَبَ	His back	ظَهْرِهِ
The most tied	أَوْثَقَ	He delighted for it	سَرَّهُ	So that	لَعَلِّي
He will be raised	يُعْثُ	They amazed	عَجِبُوا	I see	أَرَى
Live	حَيًّا	Amazement	الْعَجَبِ	He saw me	رَأَيْتُ



## Lesson 11B: Two Explorers of the Truth

Mus'ab Ibn U'mair	مُصْعَبُ بْنُ عُمَيْرٍ رَضِيَ اللَّهُ عَنْهُ
<p>كَانَ غَضُّ الشَّبَابِ، مُعْتَدِلُ الْخَلْقِ، جَمِيلُ الْوَجْهِ، وَكَانَ عَذْبُ الصَّوْتِ خُلُوَ الْحَدِيثِ، لَا تَكَادُ تَقَعُ عَلَيْهِ الْعَيْنُ حَتَّى تُحِبَّهُ النَّفْسُ، وَلَا يَكَادُ صَوْتُهُ يَقَعُ فِي الْأُذُنِ حَتَّى يَمِيلَ إِلَيْهِ الْقَلْبُ. وَكَانَ حُسْنُ الزَّيِّ، يَهْتَمُّ بِمَلَابِسِهِ وَشَكْلِهِ، يَرَاهُ الْإِنْسَانُ فَيَعْلَمُ أَنَّ لَهُ حَظًّا مِنْ نِعْمَةٍ. وَكَانَ طَيْبُ الرَّائِحَةِ فَلَا يَمُرُّ بِمَجْلِسٍ إِلَّا قَالَ الْقَوْمُ: "هَذَا مُصْعَبٌ قَادِمٌ." يَعْرِفُونَهُ مِنْ رَائِحَتِهِ الطَّيِّبَةِ، وَكَانَ أَبَوَاهُ يُحِبَّانَهُ، وَكَانَتْ أُمُّهُ تُغْدِقُ عَلَيْهِ مِنْ ثَرَوَتِهَا الْوَاسِعَةِ.</p> <p>وَكَانَتْ قُرَيْشٌ مُعْجِبَةٌ بِجَمَالِهِ وَشَبَابِهِ، وَحُسْنِ مَلَابِسِهِ، وَكَثْرَةِ مَالِهِ. وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِيلَ يَتَحَدَّثُ عَنْهُ إِلَى أَصْحَابِهِ وَهُوَ مُعْجَبٌ بِهِ وَكَانَ مُصْعَبٌ لَا يُحِبُّ الصَّيْدَ كَبَقِيَّةِ شَبَابٍ قُرَيْشٍ، وَلَمْ يَكُنْ يُحِبُّ حَدِيثَ الْمَالِ وَالْأَعْمَالِ كَمَا كَانَ يَفْعَلُ شُبُوخُ قُرَيْشٍ، وَإِنَّمَا كَانَتْ غَايَتُهُ أَنْ يَعِيشَ حَيَاةً هَادِنَةً.</p>	
<p>He had a fresh young age, moderate stature, handsome face, soft voice and sweet talk. Whenever an eye stayed at him, it felt in love for his personality. Whenever his voice entered in an ear, the heart [of that person] inclined towards him. He was a well-dressed person and used to take care of his dress and appearance. When a man used to look at him, he knew that he is lucky enough for blessings. His fragrance was nice. Whenever he used to pass through a group of people, they used to say: "Mus'ab is coming." They knew him from his fragrance. His parents used to love him a lot. His mother used to spend generously her vast wealth on him.</p> <p>Quraish used to admire his handsomeness, youthfulness, nice dressing and abundance of wealth. The Prophet used to discuss him with his companions by admiring him. Mus'ab did not use to like hunting like other youth of Quraish. He did not use to like talking about wealth and business like old people of Quraish. His objective was to live a rightly-guided life.</p>	

### Worth Reading

What is the difference between Monotheism and Polytheism? Why the Polytheism not acceptable in front of God? How to avoid polytheism in our prayers? <http://www.mubashirnazir.org/PD/English/PE01-0009-Monotheism.htm>

Explanation	Word	Explanation	Word	Explanation	Word
Her wealth	ثَرَوَتِهَا	He inclined towards	يَمِيلُ	Fresh	غَضُّ
Vast, wide	الْوَاسِعَةِ	Dress	الزِّي	Young age	الشَّبَابِ
Amazing, admirable	مُعْجِبَةٍ	He administers	يَهْتَمُّ	Moderate	مُعْتَدِلُ
He describes	يَتَحَدَّثُ	His dresses	مَلَابِسِهِ	Body	الْخَلْقِ
Hunting	الصَّيْدِ	His form, his appearance	شَكْلِهِ	Beautiful, handsome	جَمِيلُ
Remaining	بَقِيَّةٍ	Luck	حَظًّا	Face	الْوَجْهِ
Old people	شُبُوخُ	Nice	طَيْبُ	Sweet	عَذْبُ
His objective	غَايَتُهُ	Smell, fragrance	الرَّائِحَةِ	Sweet	خُلُوَ
He lives	يَعِيشُ	He passes	يَمُرُّ	It happen, it stays	تَقَعُ
Rightly-guided	هَادِنَةً	She gave liberally to	تُغْدِقُ	It did not happen	لَا يَكَادُ

## Lesson 11B: Two Explorers of the Truth

أَقْبَلَ مُصْعَبٌ ذَاتَ يَوْمٍ عَلَى الْمَسْجِدِ فِي الصُّحَى، وَكَانَ قَدْ قَابَلَ فِي الطَّرِيقِ طَائِفَتَيْنِ مِنَ الرَّفَاقِ، خَرَجَتْ إِحْدَاهُمَا إِلَى الصَّيْدِ، أَمَّا الْأُخْرَى فَاتَّجَهَتْ إِلَى حَانَةِ مِنْ حَانَاتِ اللَّهْوِ لِشَرْبِ الْخَمْرِ. دَعَتْهُ إِحْدَى الْمَجْمُوعَتَيْنِ إِلَى الصَّيْدِ، وَدَعَتْهُ الْأُخْرَى إِلَى الْخَمْرِ، فَرَفَضَ الدَّعْوَتَيْنِ.

لَقَدْ فَضَّلَ مُصْعَبٌ أَنْ يَذْهَبَ إِلَى الْمَسْجِدِ لِيَسْتَمَعَ إِلَى أُنْدِيَةِ فُرَيْشَ، وَمَا كَادَ يَصِلُ إِلَى الْمَسْجِدِ حَتَّى سَمِعَ حَوَارًا يَشْتَرِكُ فِيهِ شَيْخُ فُرَيْشَ. جَلَسَ مُصْعَبٌ بِالْقُرْبِ مِنْ مَجْلِسِ الْقَوْمِ، كَانُوا يَخْتَصِمُونَ فِي هَذَا الرَّجُلِ الَّذِي يَكْرَهُونَهُ جَمِيعًا لِأَنَّهُ يُرِيدُ أَنْ يُغَيِّرَ دِينَ الْأَبَاءِ وَالْأَجْدَادِ. وَكَانَ الْقَوْمُ يَخْتَصِمُونَ فِي عُنْفٍ أحيانًا، وَفِي رِفْقٍ أحيانًا أُخْرَى.

كَانَ مُصْعَبٌ يَسْتَمِعُ إِلَى ذَلِكَ، وَيَتَمَنَّى أَنْ يَعْلَمَ أَمْرَ هَذَا الرَّجُلِ الَّذِي يَخْتَصِمُ الْقَوْمَ فِيهِ. ثُمَّ خَرَجَ مِنَ الْمَسْجِدِ، وَاتَّجَهَ إِلَى الدَّارِ الَّتِي يَجْتَمِعُ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ، وَعِنْدَمَا وَصَلَ طُرُقَ الْبَابِ فَفَتَحَ لَهُ، فَدَخَلَ وَحِيًا، ثُمَّ جَلَسَ وَالْقَوْمُ يَنْظُرُونَ إِلَيْهِ، فَيَعْجَبُونَ لِمَنْظَرِهِ، وَزَيَّهُ الْحَسَنِ وَشَكْلَهُ الْجَمِيلِ. وَاسْتَمَعَ مُصْعَبٌ إِلَى حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اقْتَرَبَ مِنْهُ وَبَسَطَ يَدَهُ، وَأَعْلَنَ دُخُولَهُ فِي الدِّينِ الْإِسْلَامِيِّ.

One day, Mus'ab came to the [Sacred] Mosque [at Makkah] at morning time. On his way, he encountered with two groups of his friends. One of them came out for hunting while other was directing towards a pub to enjoy drinking wine. One of the groups invited him to go for hunting and other called him to take wine. He refused both invitations.

Mus'ab preferred to go to the Mosque to listen a conference of Quraish. He reached at the Mosque when he heard a dialogue in which aged people of Quraish were participating. Mus'ab sat near the meeting of the group. They were debating about the man whom all of them disliked because he intended to change the religion of [their] forefathers. The group was debating to treat him with violence or kindness.

Mus'ab listened that and desired to know the matter of this man about whom the group was debating. He came out of the Mosque and moved towards the house where Allah's Apostle and his companions were congregating. When he reached on the door, they opened it for him. He entered and greeted. Then he sat and the group of people was looking at him. They had admiration for his appearance, nice dressing and handsomeness. Mus'ab listened the talk of the Prophet, then came near to him, stretched his hand and announced his embracement in the Islamic religion.

**Face the Challenge!** Describe the procedure of converted a **مضارع فعل** to its corresponding **فعل نهي**. How will you convert the same into **فعل أمر**?

Explanation	Word	Explanation	Word	Explanation	Word
Violence	عُنْفٍ	Two groups	مَجْمُوعَتَيْنِ	He approached	أَقْبَلَ
Sometimes	أحيانًا	He refused	رَفَضَ	At morning time	الصُّحَى
Kindness	رِفْقٍ	Both invitations	الدَّعْوَتَيْنِ	He faced	قَابَلَ
He desired	يَتَمَنَّى	He preferred	فَضَّلَ	Friends	الرَّفَاقِ
Way	طُرُقٍ	To listen	لِيَسْتَمَعَ	She / they directed towards	اتَّجَهَتْ
He greeted	حِيًا	Conference	أُنْدِيَةِ	Pub	حَانَةِ
He came near	اقْتَرَبَ	Dialogue	حَوَارًا	Fun	اللَّهْوِ
He stretched	بَسَطَ	They debated	يَخْتَصِمُونَ	Wine	الْخَمْرِ
He announced	أَعْلَنَ	They disliked him	يَكْرَهُونَهُ	They called him	دَعَتْهُ

## Lesson 11B: Two Explorers of the Truth

أَخْفَى الْفَتَى إِسْلَامَهُ مَدَّةً خَوْفًا مِنْ قُرَيْشٍ، وَلَمْ يُخْبِرْ أُمَّهُ بِإِسْلَامِهِ، فَقَدْ كَانَ يُحِبُّهَا، وَلَا يُرِيدُ أَنْ يُؤْذِيَهَا، وَلَكِنْ عُثْمَانُ بْنُ طَلْحَةَ رَأَاهُ يَوْمًا وَهُوَ يُصَلِّي فِي الْمَسْجِدِ، فَأَخْبَرَ الْقَوْمَ بِذَلِكَ. فَتَنَكَّرَ لَهُ قُرَيْشٌ، كَمَا تَنَكَّرَ لَهُ آبَاؤُهُ فَاصْبَحَ فَقِيرًا، وَلَكِنَّهُ كَانَ فَتًى صَبُورًا يَجِدُ فِي الْإِسْلَامِ كُلَّ عِزٍّ.

اشْتَدَّ الْعَذَابُ عَلَى الْمُسْلِمِينَ، فَأَذَنَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْهَجْرَةِ إِلَى الْحَبَشَةِ، فَهَاجَرَ مَصْعَبٌ مَعَهُمْ، ثُمَّ عَادَ مِنَ الْحَبَشَةِ إِلَى مَكَّةَ، وَقَدْ تَغَيَّرَتْ حَالُهُ، فَمَلَأَتْهُ مُمَزَّقَةٌ لَا تَكَادُ تَسْتُرُهُ، وَأَصْبَحَ جِلْدُهُ غَلِيظًا، وَقَدْ كَانَ رَقِيقًا. فَلَمَّا شَاهَدَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَّا وَأَصْحَابُهُ فِي تِلْكَ الْحَالَةِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَقَدْ رَأَيْتُ هَذَا، وَمَا بِمَكَّةَ فَتًى مِنْ قُرَيْشٍ أَنْعَمَ عِنْدَ آبَائِهِ نَعِيمًا مِنْهُ، ثُمَّ أَخْرَجَهُ مِنْ ذَلِكَ الرَّغْبَةِ فِي الْخَيْرِ فِي حُبِّ اللَّهِ وَرَسُولِهِ."

لَزِمَ مَصْعَبٌ مَجْلِسَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتَمَعَ إِلَيْهِ فَأَحْسَنَ الاسْتِمَاعَ، وَحَفِظَ الْفَتَى مِنَ النَّبِيِّ فَأَتَقَنَ الْحِفْظَ حَتَّى أَصْبَحَ مِنْ فُقَهَاءِ الصَّحَابَةِ وَمِنْ أَكْثَرِهِمْ عُلَمَاءَ الدِّينِ. ثُمَّ يُرْسِلُهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ يُعَلِّمُ الْمُسْلِمِينَ هُنَاكَ الْقُرْآنَ وَالْدِّينَ، وَيَنْجَحُ مَصْعَبٌ رَضِيَ اللَّهُ عَنْهُ فَيَدْخُلُ كَثِيرٌ مِنْ أَهْلِ الْمَدِينَةِ فِي الْإِسْلَامِ. وَلَمَّا اقْتَرَبَ مَوْسَمُ الْحَجِّ خَرَجَ مَصْعَبٌ وَمَعَهُ سَبْعُونَ رَجُلًا مِنَ الْأَنْصَارِ، وَعِنْدَمَا وَصَلَ مَكَّةَ، لَمْ يُفَكِّرْ فِي أُمِّهِ وَأَهْلِهِ، وَإِنَّمَا ذَهَبَ مُبَاشِرَةً إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The young man kept his Islam secret for some time due to the danger of Quraish [who used to persecute the people embracing to Islam]. He did not inform his mother about his [conversion to] Islam. He used to love her and did not want to tease her. But, one day, Uthman Ibn Talhah saw him performing prayer in the Mosque. He informed the nation about that. Quraish condemned him. Similarly his parents condemned him and he became poor on the next morning. But he was a patient boy who finds all comfort in Islam.

Persecution for Muslims became intensified. The Prophet allowed them to migrate towards Abyssinia. Mus'ab also migrated with them. Then he returned from Abyssinia to Makkah. His condition had changed. His dress was torn even not covering his body. His skin had become hard and he had become weak. When the Prophet and his companions saw him in this condition, the Prophet said: "I have not seen any boy of Quraish at Makkah more blessed by his parents than this boy. Then he came out of that [enjoyment] due to his inclination for good only for the love of Allah and His Prophet."

Mus'ab stayed with the Prophet and listened to him with an excellent listening. The boy learnt from the Prophet and perfected his learning until he became one of the great men of understanding & religious scholars in the companions [of Prophet]. Then the Prophet sent him to Madina to teach the Qur'an and the religion to the Muslims there. Mus'ab became successful and a large number of people of Madina embraced to Islam. When the season of pilgrimage came, Mus'ab came out [of Madina] with 70 men of Ansaar. When he reached Makkah, he did not think about his mother and family, he went directly to the Prophet.

Explanation	Word	Explanation	Word	Explanation	Word
He perfected	فَاتَقَنَّ	Skin	جِلْدُ	He hid	أَخْفَى
Men of understanding, plural of فقيه	فُقَهَاءَ	Thick, hard	غَلِيظًا	He teases her	يُؤْذِيَهَا
He sends	يُرْسِلُ	Thin, weak	رَقِيقًا	He condemns / denies	تُنَكِّرُ
He teaches	يُعَلِّمُ	The most blessed	أَنْعَمُ	Patient	صَبُورًا
He becomes successful	يَنْجَحُ	Blessed	نَعِيمًا	Comfort	عِزًّا
Season	مَوْسَمُ	Inclination	الرَّغْبَةَ	He allowed	أَذَنَ
He thinks	يُفَكِّرُ	Listening	الاسْتِمَاعَ	It changed	تَغَيَّرَتْ
Direct	مُبَاشَرَةً	He memorized	حَفِظَ	Torn	مُمَزَّقَةٌ

## Lesson 11B: Two Explorers of the Truth

حَمَلَ مَصْعَبُ لَوَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ بَدْرٍ، فَقَادَ بِهِ ظَافِرًا. وَفِي غَزْوَةِ أَحَدَ حَمَلَ اللَّوَاءَ أَيْضًا، وَقَدْ اشْتَدَّ هُجُومُ قُرَيْشٍ عَلَى الْمُسْلِمِينَ، وَلَكِنْ مَصْعَبًا ظَلَّ ثَابِتًا وَلَمْ يَتْرُكْ لَوَاءَهُ، وَأَقْبَلَ نَحْوَهُ ابْنُ قُمَيْثَةَ فَضْرَبَ يَدَهُ بِالسَّيْفِ فَقَطَعَهَا وَسَقَطَ اللَّوَاءُ، فَأَخَذَهُ مَصْعَبُ يَدِهِ الْآخَرَى فَقَطَعَهَا ابْنُ قُمَيْثَةَ أَيْضًا، وَمَا يَزَالُ اللَّوَاءُ مَرْفُوعًا فَقَدْ أَمْسَكَهُ مَصْعَبُ بَعْضُدَيْهِ، ثُمَّ يُصِيبُ ابْنُ قُمَيْثَةَ مَصْعَبًا بِالرُّمْحِ فِي صَدْرِهِ، وَيَسْقُطُ مَصْعَبٌ وَيَسْقُطُ مَعَهُ اللَّوَاءُ، فَتَنَاولَ أَخُوهُ أَبُو الرُّومِ. وَمَا زَالَ اللَّوَاءُ مَرْفُوعًا حَتَّى عَادَ الْمُسْلِمُونَ إِلَى الْمَدِينَةِ.

عَادَتْ قُرَيْشٌ إِلَى مَكَّةَ، وَأَخَذَ الْمُسْلِمُونَ يَدْفِتُونَ شُهَدَاءَهُمْ، فَإِذَا مَصْعَبٌ وَوَجْهُهُ إِلَى الْأَرْضِ، وَيُرِيدُ الْمُسْلِمُونَ دَفْنَهُ فَلَا يَجِدُونَ لَهُ كَفَنًا، فَهُوَ لَا يَرْتَدِي إِلَّا ثَوْبًا قَصِيرًا مُمَرَّقًا إِنْ أَخْفَى رَأْسَهُ أَظْهَرَ رَجْلَيْهِ، وَإِنْ أَخْفَى رَجْلَيْهِ أَظْهَرَ رَأْسَهُ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتْلُو قَوْلَ اللَّهِ عَزَّوَجَلَّ: "مَنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا." (الأحزاب 33:23) ثُمَّ أَمَرَ أَنْ يُغَطَّى أَغْلَاهُ بِالثَّوْبِ، وَأَسْفَلَهُ بِعُشْبٍ رَطْبٍ.

Mus'ab carried the flag of the Prophet at the battle of Badr and returned victorious. He also carried the flag at the battle of Ohad. Quraish raided hardly at Muslims but Mus'ab remained firm and did not leave his flag. Ibn Qubeah moved towards him and hit on his hand by a sword and cut it. The flag fell down but Mus'ab caught it in his other hand. Ibn Qumeah also cut that as well. The flag remained high because Mus'ab hold it by his two upper arms. Ibn Qumeah hit Mus'ab's chest by a spear. Mus'ab fell down with the flag but his brother Abu Room took it. The flag remained high until the Muslims returned to Madina. [Note: Keeping the flag high was the most important duty during ancient warfare. Fall of flag meant defeat of an army.]

Quraish returned to Makkah and the Muslims buried their martyrs. Mus'ab was lying down on the land by his face. Muslims intended to bury him but did not find burial garments. There was a small torn cloth to wrap his dead body. If his head was covered, his feet came out and if his feet were covered, his head revealed. The Prophet recited the words of Allah, the High the Exalted: "There are believer men who fulfilled what they promised with Allah. There are ones who completed their vows [by sacrificing their lives] and there are ones who are waiting but do not change [their determination]." Then he instructed to cover his upper part by the cloth and his lower part by fresh grass.

### Face the Challenge!

What is the difference between the اسم مفعول and اسم فاعل

Explanation	Word	Explanation	Word	Explanation	Word
His vow	نَحْبُهُ	He hits	يُصِيبُ	Flag	لَوَاءَ
They changed	بَدَّلُوا	Lance, spear	الرُّمْحَ	Victorious	ظَافِرًا
He covers	يُغَطِّي	He took	تَنَاولَ	Raid, attack	هُجُومٌ
Upper (part of body)	أَعْلَا	Martyrs, plural of شهيد	شُهَدَاءَ	He became	ظَلَّ
Lower (part of body)	أَسْفَلَ	He wears	يَرْتَدِي	It felt down	سَقَطَ
Grass	عُشْبٍ	Small, short	قَصِيرًا	High, raised	مَرْفُوعًا
Fresh	رَطْبٍ	It became apparent	أَظْهَرَ	He caught	أَمْسَكَ
		He decided, he fulfilled	قَضَى	His both upper arms	عَضْدِي

## Lesson 12A: Further Derived Nouns الأَسْمَاءُ الْمُشْتَقَّةُ

### The Result

Compare the result. Each line carried four marks. If your score is below 80%, repeat the test.

اسم	English	عربي
Don't go near to prayer while you are <u>intoxicated</u> . صفت، جمع مؤنث، نصب		لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى
When they stand for prayer, they stand <u>lazily</u> . صفت، جمع مؤنث، نصب (Feminine word is used because a group is considered feminine in Arabic.)		وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى
Nay, they are a <u>quarrelling</u> nation. صفت، جمع مذكر، رفع		بَلْ هُمْ قَوْمٌ خَصِمُونَ
He is an open <u>disputant</u> . صفت، واحد مذكر، رفع		هُوَ خَصِيمٌ مُبِينٌ
It is the <u>joining place</u> of two streams. This is <u>sweet &amp; fresh</u> and this is <u>salty and saline</u> . صفت، واحد مذكر، رفع		هُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ
One of both of them is <u>dumb</u> . He is not able to do anything. صفت، واحد مذكر، رفع		أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ
That day, We shall gather the offenders (while they will be) <u>blue</u> (due to fear). صفت، جمع مؤنث، نصب		نَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا
We have made a fire (ability to burn) in the <u>green</u> tree. صفت، واحد مذكر، نصب		جَعَلْ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا
There is no restriction on <u>the blind</u> , and there is no restriction on <u>lame</u> , and there is no restriction on <u>the ill</u> . صفت، واحد مذكر، جرّ		لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ
Verily it is a <u>yellow</u> cow, its color is <u>brilliant</u> . صفت، واحد مؤنث، رفع --- فاعل، واحد مذكر، رفع		إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا
When he drew out his hand, it was <u>white</u> for the viewers. صفت، واحد مؤنث، رفع		نَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ
He is a <u>magician</u> , and an <u>extreme liar</u> . اسم فاعل و اسم مبالغة، واحد مذكر، رفع		هَذَا سَاحِرٌ كَذَّابٌ

## Lesson 12A: Further Derived Nouns الأَسْمَاءُ الْمُشْتَقَّةُ

اسم	English	عربي
You are not <u>the one who compels</u> on them. مبالغة، واحد مذكر، جرّ		مَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ
Verily, in that, there are signs for each <u>steadfast</u> and <u>thankful person</u> . مبالغة، واحد مذكر، جرّ		إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ
Verily, Allah is not <u>an offender</u> for His slaves. مبالغة، واحد مذكر، جرّ		وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ
Nobody can deny Our signs except every <u>corrupt</u> and <u>thankless person</u> . مبالغة، واحد مذكر، جرّ		مَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ
Verily, he was <u>an offender</u> and <u>ignorant</u> . صفت، واحد مذكر، نصب		إِنَّهُ كَانَ ظَلُومًا جَهُولًا
Verily, the human being was <u>an offender</u> and <u>thankless</u> . صفت و مبالغة، واحد مذكر، رفع		إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ
Verily, Allah is definitely <u>Forgiver</u> and <u>Pardoner</u> . مبالغة، واحد مذكر، رفع		إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ
Definitely, they are a <u>very strong</u> nation. مبالغة، جمع مذكر، نصب		إِنَّ فِيهَا قَوْمًا جَبَّارِينَ
Verily I am <u>Pardoner</u> for what who repents, have believe and do good deeds. مبالغة، واحد مذكر، رفع		إِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا
Verily, Allah does not like every <u>corrupt</u> and <u>thankless person</u> . مبالغة، واحد مذكر، جرّ		إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ
But <u>majority</u> of people do not know. تفضيل، واحد مذكر، نصب		لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
They (are the ones having) <u>the greatest</u> rank. تفضيل، واحد مذكر، رفع		أُولَئِكَ أَعْظَمُ دَرَجَةً
Verily, <u>the most respectful</u> of you in Allah's view is the one who is <u>the most God-fearing</u> among you. تفضيل، واحد مذكر، نصب		إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

**Face the Challenge!** What is the difference between the اسم فاعل and the اسم صفت?

## Lesson 12A: Further Derived Nouns الْأَسْمَاءُ الْمُشْتَقَّةُ

اسم	English	عربي
Read and your Lord is <u>the Most Respectful</u> . تفضيل، واحد مذكر، رفع		اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
Allah is <u>the Strongest</u> in might and <u>the Hardest</u> in punishment. رفع، واحد مذكر، تفضيل		اللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا
The were <u>stronger</u> in power as compared to you and <u>greater</u> in wealth and children. تفضيل، واحد مذكر، نصب		كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا
Fire of the Hell is <u>the most intense</u> in heat. تفضيل، واحد مذكر، رفع		نَارُ جَهَنَّمَ أَشَدُّ حَرًّا
Neither <u>smaller</u> than this nor <u>bigger</u> (than it.) تفضيل، واحد مذكر، نصب		لَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ
Definitely, the reward of the Hereafter is <u>the biggest</u> . تفضيل، واحد مذكر، رفع		لَأَجْرُ الْآخِرَةِ أَكْبَرُ
Verily he was <u>helped</u> . مفعول، واحد مذكر، نصب		إِنَّهُ كَانَ مَنْصُورًا
Who is <u>more truthful</u> than Allah in speech. تفضيل، واحد مذكر، رفع		مَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا
Who is <u>a bigger offender</u> than the one who forges a lie against Allah. تفضيل، واحد مذكر، رفع		مَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا
So that He may test you that which one of you does <u>the best</u> deeds. رفع، واحد مذكر، تفضيل		لِيَلْبُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا
For Him, there are <u>the best</u> names. تفضيل، واحد مؤنث، رفع		فَلَهُ الْأَسْمَاءُ الْحُسْنَى
Do you want to replace that which is <u>inferior</u> to that which is superior. تفضيل، واحد مذكر، رفع		أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ
The word of whom is <u>better</u> than that of one who called towards Allah and did good deeds. تفضيل، واحد مذكر، رفع		مَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا



## Lesson 12A: Further Derived Nouns الْأَسْمَاءُ الْمُشْتَقَّةُ

اسم	English	عربي
They will be giving drinks from a <u>sealed nectar</u> . صفت و مفعول، واحد مذكر، جرّ		يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ
He is <u>the One, the Overwhelming</u> . صفت و مبالغة، واحد مذكر، رفع		هُوَ الْوَاحِدُ الْقَهَّارُ
You are <u>the Listener, the Most Knowledgeable</u> . صفت، واحد مذكر، رفع		أَنْتَ السَّمِيعُ الْعَلِيمُ
(I start) in the name of Allah who is <u>the Most Affectionate, the Eternally Merciful</u> . مبالغة و صفت، واحد مذكر، جرّ		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Allah is <u>Observer</u> of what you do. صفت، واحد مذكر، رفع		اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
That is the <u>deviation (which is) far away</u> . (deep deviation) مبالغة و صفت، واحد مذكر، رفع		ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ
So in them, there will be <u>unhappy</u> and <u>happy</u> . صفت، واحد مذكر، رفع		فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ
Verily, He is <u>Knowledgeable</u> about what you do. صفت، واحد مذكر، رفع		إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ
When Moses returned to his nation, he was <u>very angry</u> and sorrowful. صفت، واحد مذكر، نصب		لَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا
When <u>Satan (the burning one with arrogance)</u> made their deeds attractive for them. مبالغة، واحد مذكر، رفع		إِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ
You have, other than Allah, neither <u>a protector</u> nor <u>a supporter</u> . صفت، واحد مذكر، رفع		مَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

**Rule of the Day!** The noun coming after a preposition is always in its جرّ case. Similarly مضاف إليه in the مركب إضافي is also in its جرّ case.

## Lesson 12B: The Art of Quranic Exegesis

**The Result:** Calculate your score. Each paragraph carries 10 mark. If your score is less than 80%, repeat the exercise. The translation is provided for each paragraph. Text in parenthesis [ ] is the information not describe in the original Arabic text but its sense is understood.

The Knowledge of Exegesis	عِلْمُ التَّفْسِيرِ
<p>أ- معنى التفسير</p> <p>التفسير لغة: البيان والكشف. فسر الشيء إذا وضح وبيّنه. وفي الاصطلاح: علم يُراد به فهم كتاب الله تعالى المنزل على نبيه محمد صلى الله عليه وسلم وبيان معانيه واستخراج أحكامه وحكمه.</p> <p>ب- حكم تعلمه</p> <p>أجمع العلماء على أن تعلم تفسير القرآن الكريم "فرض كفاية" على المسلمين وأنه من أهم العلوم الشرعية.</p> <p>ج- أشهر المفسرين</p> <p>اعتنى الصحابة رضوان الله تعالى عليهم بتعليم القرآن الكريم وفهم معانيه عن النبي صلى الله عليه وسلم والعمل به. قال ابن مسعود رضي الله تعالى عنه: "كان الرجل منا إذا تعلم عشر آيات لم يجاوزهن حتى يعرف معانيهن والعمل بهن". واشتهر كثير منهم بتفسير القرآن الكريم، مثل: الخلفاء الراشدين: أبي بكر وعمر وعثمان وعلي رضي الله تعالى عنهم أجمعين.</p>	
<p><b>A – Meaning of Exegesis</b></p> <p>In dictionary, "Tafsir" means explanation and exposition. Something is interpreted when it is explained and clarified. In terminology, it is meant the body of knowledge [that is related to] understand the Book of Allah that was revealed on His Prophet Muhammad. [It includes] explanation of its meaning and deriving law and wisdom out of it.</p> <p><b>B – Instructions about its Learning</b></p> <p>The scholars have a consensus on the point that learning the "Quranic Exegesis" is obligatory on the Muslims collectively [i.e. if some of them discharge this responsibility, it will be discharged from everyone]. It is from the most important disciplines of [Islamic] Shari'ah.</p> <p><b>C – The Most Famous Exegetes</b></p> <p>The Companions [of the Prophet] drew their attention to learn the Venerable Quran and to understand its meanings from the Prophet and to act according to it. Ibn Mas'ud said: "A man from us when he used to learn 10 verses, he did not go beyond them without understanding their meaning and complying with them." A large number of them became famous by the Exegesis of the Holy Quran. For example, the Rightly-Guided Caliphs: Abu Bakr, U'mar, U'thman and A'li, may Allah please from all of them.</p>	

Explanation	Word	Explanation	Word	Explanation	Word
Something obligatory collectively	فَرَضُ كِفَايَةٍ	He clarified	بَيَّنَ	Clarification	الْبَيَانُ
They drew their attention	اعْتَنَى	Terminology	الاصطلاح	Exposing	الكشف
They did not go beyond them	لَمْ يُجَاوِزْهُنَّ	Bringing out	اسْتَخْرَاجُ	He explained	فَسَّرَ
They became famous	اشْتَهَرَ	Learning	تَعَلَّمَ	He elucidate	وَضَّحَ

## Lesson 12B: The Art of Quranic Exegesis

وكذلك: عبد الله بن عباس رضي الله عنهما وكان يُسَمَّى "تَرْجُمانَ القرآن" لِمَا عُرِفَ عنه من الفهم والعلم الصحيح بِمعاني القرآن وقد دعا له النبي صلى الله عليه وسلم فقال "اللهم فقهه في الدين، وعلمه التأويل" المرادُ به هنا "التفسير". ومِمَّنْ اشتهر بتفسير القرآن من الصحابة كذلك "عبدُ الله بن مسعود" رضي الله عنه، وكان رضي الله تعالى عنه يقول "ما نزلت آية من كتاب الله إلا وأنا أعلمُ فِيمَنْ نزلتْ، وأين نزلت، ولو أعلمُ أحداً أعلمُ بكتاب الله مِنِّي تَنَالَهُ المَطَايَا لَأَتَيْتُهُ". وأخذَ التفسيرَ عن هؤلاء الصحابة رضوان الله عليهم جماعةٌ من التابعين منهم: الحسنُ البصريُّ، وسعيدُ بن جبير، وعكرمةُ مولى ابن عباس وغيرهم. ونَقَلُوهُ إلى من بعدهم، فأخذَهُ عنهم العلماء، وأتَمَّهُ المُفسِّرين، فدَوَّنُوهُ فِي الكُتُبِ وأَلْفَوْا فِيهِ المَوْلاَفَاتِ الكِثِيرَةَ الَّتِي وَصَلَ إلينا التفسيرُ عن طَرِيقِهَا.

د — مَنَاهِجُ التَّفْسِيرِ: واخْتَلَفَتْ مَنَاهِجُ المُفسِّرينَ فِي تَفْسِيرِ كِتَابِ اللَّهِ، وَظَهَرَ هُنَاكَ مَنَهَجَانِ — وَإِنْ شِئْتَ قُلْ اتَّجَاهَانِ — فِي ذَلِكَ؛ الْمَنَهَجُ الْأَوَّلُ سُمِّيَ التَّفْسِيرُ بِالْمَأْثُورِ، وَالْمَنَهَجُ الثَّانِي: التَّفْسِيرُ بِالرَّأْيِ أَوْ الْمَعْقُولِ. وَكَانَتْ لِكُلِّ مَنَهَجٍ مِنْ هَذَيْنِ الْمَنَهَجَيْنِ مَلَاحِجٌ خَاصَّةٌ، تَمَيَّزُهُ عَنِ الْمَنَهَجِ الْآخَرِ. وَفِي ثَنَائَا مَقَالِنَا التَّالِي نَحَاوِلُ التَّعَرُّفِ عَلَى مَلَاحِجِ وَسَمَاتِ كُلِّ مَنَهَجٍ مِنْ هَذَيْنِ الْمَنَهَجَيْنِ.

Similarly, A'b'dullah Ibn A'b'bas was called "The Interpreter of the Quran". He was well-known for understanding and the right knowledge of the meanings of the Quran. The Prophet prayed for him and said: "O Allah! Give him understanding of religion and educate him about [its] interpretation." Here it [the word 'taaweel'] means interpretation. From the companions who became famous due to the Quranic Exegesis, there is A'b'dullah Ibn Mas'ud. He used to say, "Whenever a verse of Allah's Book was revealed, I know about whom it was revealed, where it was revealed. If I know anyone who know Allah's Book better than me, the riding animal will reach to him so that I get it from him." A group of "Tab'een" learned the Exegesis from these companions. Hassan Al-Basri, Sa'eed Ibn Jubair, I'kramah the freed slave of Ibn A'b'bas etc. are [famous] among them. They transferred it to those who were after them. The scholars [of later generations] and the leaders of Exegesis got it from them. They compiled it in form of books and wrote huge books that reached to us in this way.

### D – Approaches of the Quranic Exegesis

The approaches of the Exegetes in the interpretation of Allah's book are different. Two approaches are widely used – if you want, you can call them two dimensions – in that: The first approach is named "The Interpretation based upon Hadith & Companion's Opinion". The second approach is: "The Interpretation based on Judgment or Logical Reasoning". For each of these two approaches, there are specific attributes which distinguish it from the other approach. In this following part of our essay, we shall try to identify these attributes and distinguishing features of each of these two approaches.

Explanation	Word	Explanation	Word	Explanation	Word
Features, attributes	مَلَاحِجُ	Opinions, plural of قول	أَقْوَالُ	Interpreter	تَرْجُمانَ
It is distinguished	تَمَيَّزَ	Their followers	تَابِعِيهِمْ	Give him understanding	فَقَّهَهُ
Inside	فِي ثَنَائَا	It is prepared	يُعَدُّ	Explanation	التَّأْوِيلَ
Our essay	مَقَالِنَا	Approaches, plural of مَنَهَجُ	مَنَاهِجُ	It reached	تَنَالُ
We shall try	نُحَاوِلُ	Two directions or two approaches	اتَّجَاهَانِ	Riding animal	الْمَطَايَا
Identification	التَّعَرُّفِ	Based on Hadith & opinions of Companions	الْمَأْثُورِ	So that I get from him	لَأَتَيْتُهُ
Distinguishing attributes	سَمَاتِ	Option	الرَّأْيِ	They compiled	دَوَّنُوا
		Logic, Wisdom	الْمَعْقُولِ	They wrote books	أَلْفَوْا

## Lesson 12B: The Art of Quranic Exegesis

أولاً: التفسير بالمأثور

يُقصدُ بهذا المصطلح، تفسير القرآن اعتماداً على ما جاء في القرآن نفسه من البيان والتفصيل لبعض آياته، وما ثبت عن رسول الله صلى الله عليه وسلم في ذلك، وما نقل عن الصحابة والتابعين رضوان الله عليهم أجمعين.

ومن أمثلة التفسير بالمأثور، تفسير قوله تعالى: "صراط الذين أنعمت عليهم" فقد فُسِّرَ المُنعمُ عليهم بقوله تعالى: "وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّدِيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ." (النساء: 69) وهذا من باب تفسير القرآن بالقرآن.

ومن الأمثلة أيضاً، تفسير قوله تعالى: "وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ." فقد فُسِّرَتِ "القُوَّةُ" في الآية بما ثبت عن رسول الله صلى الله عليه وسلم حيث قال: "أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ." ثلاث مرّات، والحديث رواه مسلم، وهذا من باب تفسير القرآن بالسنة. ومن أمثلة تفسير الصحابة، تفسير ابن عباس لقوله تعالى: "إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ" حيث فُسِّرَ هذه الآية باقترب أجل رسول الله صلى الله عليه وسلم، كما ثبت في صحيح البخاري. وقد رُوِيَ عن التابعين في التفسير روايات كثيرة، ولا سيما ما رُوِيَ عن تلاميذ ابن عباس رضي الله عنه، كـ مُجاهد و عكرمة و عطاء وغيرهم.

وكتب التفاسير غنيّة بأمانة هذا النوع من التفسير. ويلاحظ على هذا المنهج من التفسير — عموماً — أنه يعتمد على الرواية الثابتة في تفسير القرآن الكريم، سواء أكانت تلك الرواية نصّاً من القرآن أو السنة، أم قولاً لصحابي أو تابعي.

### First: The Mathur Exegesis

This term is meant the Quranic Exegesis based on three things: The explanation and details available in some verses of the Quran itself; the proved [Ahadith] from the Allah's Prophet; the reported [opinions] of the Companions and their followers.

Examples of the Mathur Exegesis include the interpretation of Allah's words: "The way of those whom You blessed." Here the 'blessed' people are explained in Allah's words: "Those who follow Allah and His Prophet, they are people from the prophets, the truthful, the martyrs and the pious people whom Allah have blessed." This [example] is from the category of Quranic Exegesis based on the Quran itself.

Other examples [of Mathur Exegesis] include the interpretation of Allah's words: "Prepare power for them up to your extent." The word "Power" is interpreted in a [Hadith] proved about the Prophet. He said thrice: "Beware, the power means shooting. Beware, the power means shooting. Beware, the power means shooting." This Hadith is reported by Muslim. This is the category of the Quranic Exegesis by Hadith.

Examples of interpretation by the Companions include the interpretation of Ibn A'bbas about Allah's words: "When Allah's help will come and you will be victorious ..." He interpreted this verse as the death of the Prophet as mentioned in Saheeh Bukhari. A large number of narrations about the Exegesis of Tab'een are reported. It includes the narrations from the disciples of Ibn A'bbas like Mujahid, I'kramah and A'taa etc.

The books of Exegesis are rich about this type of interpretation. It is noted that in this approach of Exegesis — generally — only the proved narrations are relied upon while interpreting the Holy Quran whether that narration is from the Quran itself, or a Hadith or an opinion of a companion or Tabii'.

Explanation	Word	Explanation	Word	Explanation	Word
Definitely	لَا سِيمًا	Shooting arrows	الرَّمْيُ	It is intended	يُقصدُ
Students, disciples, plural of تلميذ	تَلَامِيذَ	Coming near	اِقْتِرَابَ	Term	مُصطلح
Rich	غَنِيَّةٌ	Death	أَجَلَ	It is interpreted as	فُسِّرَ
Proved	الثَّابِتَةُ	It is narrated	رُويَتْ	The blessed one	الْمُنعمُ

## Lesson 12B: The Art of Quranic Exegesis

وَمِنْ أَشْهُرِ كُتُبِ التَّفْسِيرِ بِالْمَأْثُورِ نَذَرُ الْكُتُبِ الثَّلَاثَةِ:

— جَامِعُ الْبَيَانِ فِي تَفْسِيرِ الْقُرْآنِ، وَمُؤَلَّفُهُ الْإِمَامُ الطَّبْرِيُّ.

— الْمُحَرَّرُ الْوَجِيزُ فِي تَفْسِيرِ الْكِتَابِ الْعَرِيزِ، وَمُؤَلَّفُهُ ابْنُ عَطِيَّةٍ.

— تَفْسِيرُ الْقُرْآنِ الْعَظِيمِ، وَمُؤَلَّفُهُ ابْنُ كَثِيرٍ.

ثَانِيًا: التَّفْسِيرُ بِالرَّأْيِ

يُقْصَدُ بِهَذَا الْمَنْهَجِ، تَفْسِيرُ الْقُرْآنِ بِالِاجْتِهَادِ بَعْدَ مَعْرِفَةِ الْمُفَسِّرِ لِكَلَامِ الْعَرَبِ وَأَسَالِيهِمْ فِي الْقَوْلِ، ثُمَّ مَعْرِفَتُهُ لِلأَلْفَاظِ الْعَرَبِيَّةِ، وَوُجُوهَ دَلَالَتِهَا، وَمَعْرِفَتُهُ بِأَسْبَابِ النُّزُولِ وَالتَّاسِخِ وَالْمَنْسُوخِ.

وَالْعُلَمَاءُ فِي اعْتِمَادِ هَذَا الْمَنْهَجِ فِي التَّفْسِيرِ مَوْقِفَانِ، الْأَوَّلُ يَرَى عَدَمَ جَوَازِ تَفْسِيرِ الْقُرْآنِ بِالرَّأْيِ، وَالثَّانِي يَرَى جَوَازَ التَّفْسِيرِ بِالرَّأْيِ عَنْ طَرِيقِ الْاجْتِهَادِ. وَالْمُتَأَمِّلُ فِي حَقِيقَةِ هَذَا الْخِلَافِ يَرَى أَنَّهُ خِلَافٌ لَفْظِي لَا حَقِيقِي. وَبَيَانُ ذَلِكَ أَنَّ الرَّأْيَ لَا يُدْمُ بِإِطْلَاقٍ، فَهُنَاكَ رَأْيٌ مَحْمُودٌ، وَهُوَ مَا اسْتَدَّ إِلَى دَلِيلٍ مُعْتَبَرٍ، وَهَذَا النُّوعُ مِنَ الرَّأْيِ لَا خِلَافَ فِي قُبُولِهِ بَيْنَ أَهْلِ الْعِلْمِ. وَهُنَاكَ رَأْيٌ مَذْمُومٌ، وَهُوَ مَا اسْتَدَّ إِلَى الْهَوَى، وَلَمْ يَكُنْ لَهُ مَا يُؤَيِّدُهُ وَيَسَدِّدُهُ مِنَ الْعَقْلِ أَوْ الشَّرْعِ.

We'll mention the following famous books of "Mathur Exegesis":

- Collection of Explanations in Quranic Exegesis, its author is Imam Tabari.
- A Concise Writing in the Exegesis of the Exalted Book, its author is Ibn Attiya
- The Exegesis of the Holy Quran, its author is Ibn Kathir

### Second: The Exegesis by Reason

This approach means the Quranic Exegesis by applying reason to it. It is after that an Exegete obtain knowledge of the Arabic literature and its styles of expression. Then he obtain knowledge of Arabic words and their different means. He also obtains knowledge about the reasons of revelation and the abrogating and abrogated verses.

The scholars have two points of view in relying upon this approach. The first opinion is that the Quranic Exegesis by reason is not allowed. The second opinion is that 'Exegesis by Reason' is allowed by the method of applying logical process of "Ijtihad". The well-thought opinion about this difference [of opinion] is that it is just a difference of words, not a real one. Explanation of that is that the word 'opinion' is not generally bad. There may be a good opinion i.e. the one which is based on a reliable argument. About this type of 'opinion', there is no difference of opinion in scholars to accept it. There may be a bad opinion i.e. the one based on personal desires. There is nothing in the intellect or the Shari'ah that can support or declare it right.

Explanation	Word	Explanation	Word	Explanation	Word
Absolutely	يَاطْلُقُ	Instructions that abrogate the previous ones	التَّاسِخِ	A writer or compiler of a book	مُؤَلِّفَ
It is based on	اسْتَدَّ	The abrogated instructions	الْمَنْسُوخِ	The written or compiled book	مُؤَلَّفَ
Reliable	مُعْتَبَرٍ	Two points of view	مَوْقِفَانِ	Applying reason to understand the religion	اجْتِهَادِ
Vilified, dispraised	مَذْمُومٍ	Well-thought view	الْمُتَأَمِّلُ	Interpreter	الْمُفَسِّرِ
Personal desire (to commit evil)	الْهَوَى	Difference (of opinion)	خِلَافُ	Styles of expression, plural of أسلوب	أَسَالِيبَ
It supports	يُؤَيِّدُ	It does not vilified	لَا يُدْمُ	Meaning	دَلَالَةَ
It declares right	يَسَدِّدُ	What is based on a reliable argument		اسْتَدَّ إِلَى دَلِيلٍ مُعْتَبَرٍ	

## Lesson 12B: The Art of Quranic Exegesis

ولا شك أن الذين قالوا بجواز تفسير القرآن بالرأي لم يقصدوا تفسير القرآن بمطلق الرأي، وإنما قيّدوه بالرأي المعتبر والمُستند إلى الدليل، ولم يعتبروا أو يلتفتوا إلى الرأي المستند إلى الهوى. وبهذا يؤوّل الخلاف في هذه المسألة إلى خلاف لفظي ليس إلا.

ونقتصر في هذا المقام على مثال واحد لهذا النوع من التفسير، وهو ما أورده الإمام الرازي عند تفسير قوله تعالى: "مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا" (هود: 15) قال: يندرج فيه المؤمن والكافر والصديق والزنديق؛ لأن كل أحد يريد التمتع بآيات الدنيا وطيباتها، والانتفاع بخيراتها وشهواتها، ثم قال: إلا أن آخر الآية يدل على أن المراد هو الكافر، لأن قوله تعالى بعد: "أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ" لا يليق إلا بالكفار، وواضح أن هذا التفسير للآية يعتمد على إعمال الرأي الذي يستند إليه الدليل ويسدده. ومن أهم كتب التفسير بالرأي نذكر ما يأتي:

— البحر المحيط، ومؤلفه أبو حيان الأندلسي الغرناطي.

— روح المعاني، ومؤلفه الألوسي.

وبما تقدّم يُعلم، أن هذا التقسيم لتفسير القرآن الكريم، ليس تفسيراً حديداً وفاصلاً بين نوعي التفسير، بل هو عند التحقيق تقسيم اصطلاحى، جرى عليه أهل العلم، وخاصة المتأخرون منهم، كما قسموا مدارس الفقه إلى مدرسة الرأي ومدرسة الحديث؛ وهم يعنون بذلك المنهجية الغالبة والسائدة في كل مدرسة من كلتا المدرستين، دون أن يعني ذلك بحال، اقتصار هذه المدرسة أو تلك على منهج الرأي فحسب أو منهج الحديث. (ماخوذ من مقالة: التفسير بالمأثور والتفسير بالرأي

[www.islamweb.org](http://www.islamweb.org))

There is no doubt that those who allow Quranic Exegesis by Reason do not intend interpreting the Quran by absolute reason. They have restricted the 'reason' to be authentic and based on a logical argument. They do not consider it reliable and do not incline towards an opinion based on personal desires. In that way, the difference of opinion on this issue can be resolved that it is merely a difference of words, nothing other than that.

At this point, we restrict ourselves to only one example of this type of Exegesis. It is brought by Imam Razi while interpreting Allah's words "Whoever wants the worldly life..." He said: There it includes believers, unbelievers, truthful and atheists because all of them want to enjoy the worldly pleasures and its good things. They want to get benefit of its good things and desires. He further adds: The other part of the verse indicates that here only the unbelievers are indicated. After that, Allah's words are: "They will have nothing in the Hereafter except the Hellfire." It fits only to the unbelievers. It is clear that this interpretation of the verse is based on a logical argument that is supporting it. We describe some of the most important books of the "Quranic Exegesis by Reason" as follows:

- The Encircling Ocean, its author is Abu Hayyan Al-Andalusi Al-Gharnati
- The Spirit of Meanings, its author is Alusi

As it is previously mentioned that this categorization is for the Quranic Exegeses. This categorization does not draw a hard line in types of Exegesis. It is just categorization of terms used by the scholars, especially those related to later periods. In the same way they have categorized the Schools of Thought for Jurisprudence as 'The School of Reason' and 'The School of Hadith'. They give the title of the approach which is dominant in each of these schools. It does not mean that this School will be limited only to the approach of reason or the approach of Hadith. [Each of them may be using the other approach in different circumstances.]

Explanation	Word	Explanation	Word	Explanation	Word
It fits	يَلِيقُ	Atheist	الزّنديق	The restricted it	قَيِّدُوهُ
Related to terminology	اصطلاحى	Enjoyment	التمتع	The turn to	يَلْتَفِتُوا
They issued it	جَرَى عَلَيْهِ	Pleasures	لذات	It is reconciled / interpreted	يُؤوّلُ
Scholars of later periods	المتأخرون	Getting benefit of	الانتفاع	He brought	أوردَ
Dominant	السائدة	Desires, appetite	شهوات	It fall under the category	يندرجُ



## Lesson 12B: The Art of Quranic Exegesis

هـ- أشهرُ كُتُبِ التفسيرِ

(1) تفسيرُ الطَّبْرِيِّ: واسمُهُ "جامعُ البَيَانِ عن تَأْوِيلِ الْقُرْآنِ" لإِمَامِ الْمُفَسِّرِينَ، أَوَّلُ مَنْ دَوَّنَ عِلْمَ التفسيرِ "مُحَمَّدُ بْنُ جَرِيرِ الطَّبْرِيِّ" المتوفَّى سنة 310هـ. جَمَعَ فِيهِ أَقْوَالَ الصَّحَابَةِ وَالتَّابِعِينَ وَتَابِعِيهِمْ. وَيُعَدُّ هَذَا الْكِتَابُ الْمَرْجِعَ الْأَوَّلَ فِي تفسِيرِ الْقُرْآنِ الْكَرِيمِ. اعْتَمَدَهُ مَرْجِعاً كُلُّ مَنْ جَاءَ بَعْدَهُ مِنْ أَلْفٍ فِي تفسِيرِ الْقُرْآنِ.

(2) تفسيرُ الْكَشَافِ: اسْمُهُ "الْكَشَافُ عن حَقَائِقِ التَّنْزِيلِ وَغُيُوبِ الْأَقَاوِيلِ فِي وُجُوهِ التَّأْوِيلِ" للإِمَامِ أَبُو الْقَاسِمِ مُحَمَّدُ بْنُ عُمرَ الرَّمَحْشَرِيِّ الْخَوَارِزْمِيِّ المتوفَّى سنة 468هـ. وَأَمَّا قِيَمَةُ هَذَا التفسيرِ، فَهُوَ تفسِيرٌ لَمْ يَسْبِقْ مُؤَلَّفُهُ إِلَيْهِ، لَمَّا أَبَانَ فِيهِ مِنْ وَجُوهِ الإعْجَازِ فِي غَيْرِ مَا آيَةٍ مِنَ الْقُرْآنِ، وَلَمَّا أَظْهَرَ فِيهِ مِنْ جَمَالِ النَّظْمِ الْقُرْآنِيِّ وَبَلَغَتُهُ، وَلَيْسَ كَالرَّمَحْشَرِيِّ مَنْ يَسْتَطِيعُ أَنْ يَكْشِفَ لَنَا عَنْ جَمَالِ الْقُرْآنِ وَسِحْرِ بَلَغَتِهِ، لَمَّا بَرَعَ فِيهِ مِنَ الْمَعْرِفَةِ بِكَثِيرٍ مِنَ الْعُلُومِ، لَاسِيَّامَا بَرَزَ فِيهِ مِنَ الْإِلْمَامِ بَلْغَةُ الْعَرَبِ، وَالْمَعْرِفَةُ بِأَشْعَارِهِمْ، وَمَا امْتَّازَ بِهِ مِنَ الإِحَاطَةِ بِعُلُومِ الْبَلَاغَةِ، وَالبَيَانِ، وَالْإِعْرَابِ، وَالْأَدَبِ، وَلَقَدْ أَضْفَى هَذَا النُّبُوغُ الْعِلْمِيَّ وَالْأَدَبِيَّ عَلَى تفسِيرِ الْكَشَافِ ثَوْباً جَمِيلاً لَفَتْ إِلَيْهِ أَنْظَارَ الْعُلَمَاءِ وَعَلَّقَ بِهِ قُلُوبَ الْمُفَسِّرِينَ.

### E – The Most Famous Books of the Quranic Exegesis

(1) **The Exegesis of Tabari:** Its name is "Collection of Explanations in the Interpretation of the Quran". [It is written] by the leader of Exegetes, the one who compiled the art of Exegesis i.e. "Muhammad Ibn Jareer Al-Tabari". He died in 310H. He collected the opinions of the Companions, their followers and the followers of their followers. This books is made the first source of the Exegesis of the Holy Quran. Whoever wrote a Quranic Exegesis after him has relied on this source.

(2) **The Exegesis of Search Light:** Its name is "The Search Light about the Facts of Revelation and the Springs of Opinions of Exegesis". It is written by Imam Abul Qasim Mahmud Ibn U'mar Al-Zamakhshari Al-Khawarizami (d. 468H). The value of this Exegesis is the that it is the Exegesis which has no precedent. When he explained the different aspects of the miracle of the verses of the Quran. He expresses the beauty of the Quranic organization and its eloquence. There is nobody capable enough like Zamakhshari to reveal the beauty of the Quran and the magic of its eloquence. He became an expert in this area by obtaining knowledge of a large number of disciplines. They include the knowledge about the [rules of] Arabic Eloquence and the knowledge of their poetry. He became distinguished due to his grip over the arts of eloquence, syntax, and literature. He transferred this intellectual and literary expertise to the Exegesis of Search Light and dressed it beautifully. The sight of scholars [divert to it] and hearts of Exegetes hang to it.

Explanation	Word	Explanation	Word	Explanation	Word
The art of Arabic eloquence	البَيَانِ	He explained	أَبَانَ	Source	الْمَرْجِعَ
The art of syntax, putting إعراب on a word	الإِعْرَابِ	Miracle	الإِعْجَازِ	They relied on	اعْتَمَدَ
Literature	الأَدَبِ	Organization	النَّظْمِ	Search light	الْكَشَافُ
It gave	أَضْفَى	Eloquence	بَلَاغَةَ	Revelation, coming down gradually	التَّنْزِيلِ
Excellence, expertise	النُّبُوغِ	Magic	سِحْرِ	Springs	غُيُوبِ
It dressed	لَفَتْ إِلَيْهِ	He became an expert	بَرَعَ	Opinions, plural of قول	الْأَقَاوِيلَ
Sight	أَنْظَارَ	Knowledge	الْإِلْمَامِ	Value	قِيَمَةُ
It hanged	عَلَّقَ	Encircling	الإِحَاطَةَ	There is no precedent	لَمْ يَسْبِقْ



## Lesson 12B: The Art of Quranic Exegesis

(3) **مَفَاتِيحُ الْغَيْبِ لِلْفَخْرِ الرَّازِيِّ**: هُوَ مُحَمَّدُ بْنُ عُمَرَ فَخْرُ الدِّينِ الرَّازِيُّ الْمُتَوَفَّى سَنَةَ 606هـ. الْمَفْسَرُ الْفَقِيهُ الْمُتَكَلِّمُ إِمَامٌ وَقْتُهُ فِي الْعُلُومِ الْعَقْلِيَّةِ. تَفْسِيرُ الْفَخْرِ الرَّازِيِّ "مَفَاتِيحُ الْغَيْبِ" مِنَ التَّفَاسِيرِ الْمَطُولَةِ وَيَقَعُ فِي اثْنَيْنِ وَثَلَاثِينَ جُزْءًا فِي طَبْعَةٍ.

وطَرِيقَةُ الْفَخْرِ الرَّازِيِّ فِي تَفْسِيرِهِ أَنَّهُ يَعْنِي بِذِكْرِ مُنَاسِبَةِ السُّورِ بَعْضُهَا لِبَعْضٍ فَيَذْكُرُ أَكْثَرَ مِنْ مُنَاسِبَةٍ. وَيُلَاحِظُ عَلَى بَعْضِ هَذِهِ الْمُنَاسِبَاتِ أَنَّهَا بَعِيدَةٌ أَوْ فِيهَا تَكَلُّفٌ، كَمَا أَنَّهُ يَعْنِي بِذِكْرِ أَسْبَابِ التَّرْوُلِ. فَيَذْكُرُ لِلآيَةِ الْوَاحِدَةِ سَبَبًا أَوْ أَكْثَرَ مِنْ سَبَبٍ حَسَبُ مَا رَوَى فِيهَا وَيَذْكُرُ وَجُوهَ الْقِرَاءَاتِ وَوُجُوهَ الْإِعْرَابِ، وَيَعْنِي بِاللُّغَةِ، فَتَجِدُ لَهُ مَبَاحِثَ لُغَوِيَّةً قَصِيرَةً لِتَحْقِيقِ بَعْضِ اللَّغَوِيَّاتِ.

وَيُشِيرُ إِلَى الْقَوَاعِدِ الْأَصُولِيَّةِ، وَيَتَوَسَّعُ فِي الْمُبَاحَثَاتِ الْفَقْهِيَّةِ فَيَعْنِي كَثِيرًا بِمَذْهَبِ الشَّافِعِيِّ وَتَحْقِيقِهِ وَتَرْجِيحِ آرَائِهِ وَالرَّدَّ عَلَى مُخَالَفَتِهَا كَمَا أَنَّهُ فِي مَسْأَلَةِ آيَاتِ الصِّفَاتِ يَجْرِيهَا عَلَى طَرِيقَةِ الْأَشْعَرِيِّ فِي مَذْهَبِهِ، وَيَرُدُّ عَلَى أَقْوَالِ الْمُعْتَزَلَةِ فِي مَسْأَلَةِ الصِّفَاتِ وَغَيْرِهَا، وَيُقِنُّدُ أَقْوَالَهُمْ وَكَذَلِكَ يَعْنِي بِذِكْرِ آرَاءِ الْفَلَّاسِفَةِ وَنَظَرِيَّاتِهِمْ فِي الْكَوْنِ وَيُقِنُّدُهَا وَقَدْ اسْتَطَرَّدَ فِي الْمُبَاحَثِ الْفَلَسَفِيَّةِ وَالْكَلَامِيَّةِ. وَلِذَا قَالَ بَعْضُ الْعُلَمَاءِ فِيهِ كُلُّ شَيْءٍ إِلَّا التَّفْسِيرَ، وَهَذَا الْقَوْلُ وَإِنْ كَانَ فِيهِ مُبَالَغَةٌ إِلَّا أَنَّهُ يَشْعُرُ بِاسْتَطْرَادَاتِ الْفَخْرِ الرَّازِيِّ فِي تَقْرِيرِ بَعْضِ قَضَايَا التَّفْسِيرِ.

**(3) "The Keys of Hidden Treasures" by Fakhar Al-Razi:** His name is Muhammad Ibn U'mar Fakhar ud Din Al-Razi (d. 606H). He was a great Exegete, Jurist, Theologian and the leader of his time in the Logical Sciences. His Exegesis, "The Keys of Hidden Treasures" is one of the longest in all exegeses. It consists of 33 published parts.

The method of Fakhar Al-Razi in his exegesis is that he describes relevance of Quranic Surahs with each other. He also describes the relevance of verses with each other. He describes something more than mere 'relevance'. It is observed that some of these 'relevance' is not closely related and it seems an artificial link. Similarly he does so while describing the reasons of revelation. He describes one or many reasons for [the revelation] of a single verse according to whatever narrated about it. He also describes different aspects of reading and language. You will find short discussions about diction for even some useless items.

He also indicates towards the Principles of Jurisprudence. He has a wide knowledge about the debates related to Jurisprudence. He is especially expert in Shafi'i School of Thought, its research, prioritizing his opinions [i.e. Shafii's opinions over others] and refuting those who disagree with him. Similarly in the issue of the Attributes of God, he follows the Ash'arite School of Thought. He refutes the opinions of Mu'tazila in the issue of Attributes and also in other issues, he rebuts their opinions. Similarly he describes the opinions and theories of the Philosophers about 'being' and refutes them. He switches rapidly among Philosophical and Theological issues. That's why some scholars say that there is everything in it [Razi's Exegesis] except the Exegesis of the Quran. Although there is some exaggeration in this view but it is well-thought due to switching of Fakhar Al-Razi while describing some issues related to the Exegesis of the Quran.

Explanation	Word	Explanation	Word	Explanation	Word
Philosophers of Middle Ages	الْفَلَّاسِفَةُ	Debates on disputed issues	مُبَاحَثَاتٍ	Relevance	مُنَاسِبَةٌ
Views	نَظَرِيَّاتٍ	Preference	تَرْجِيحٍ	Chapters of the Quran	السُّورِ
He switches rapidly between	اسْتَطَرَّدَ	Refutation	الرَّدُّ	He did in an artificial manner	تَكَلَّفَ
Related to Theology	الْكَلَامِيَّةِ	Those who disagree	مُخَالَفِيهَا	Useless items	اللَّغَوِيَّاتِ
They feel	يَشْعُرُ	A theological school of thought of Middle Ages	الْأَشْعَرِيَّ	He indicates	يُشِيرُ
Description	تَقْرِيرٍ	Another school opposite to Ash'arites	الْمُعْتَزَلَةَ	Rules	القَوَاعِدِ
Issues, legal decisions	قَضَايَا	A theological issue about attributes of Allah	مَسْأَلَةُ الصِّفَاتِ	The art of Principles of Jurisprudence	الْأَصُولِيَّةِ
		He refutes	يُقِنُّدُ	Vastness, extension	تَوَسَّعَ

## Lesson 12B: The Art of Quranic Exegesis

(4) تفسیرُ الْقُرْطُبِيِّ: اسْمُهُ "الْجَامِعُ لِأَحْكَامِ الْقُرْآنِ" لِلإمام أبي عبد الله محمد بن أحمد الأنصاري الْقُرْطُبِيِّ المتوفى سنة 671هـ. وطريقته في التفسير: أن يذكر الآيات ثم يذكر تفسيرها من المأثور والمعقول ويذكر الأحكام الفقهية ومذاهب الفقهاء عند التعرض لآيات الأحكام، كما يهتم بالقراءات وأوجه الإعراب. وهو من التفاسير المطولة المفصلة.

(5) تفسير القرآن العظيم: للحافظ المحدث المؤرخ "إسماعيل بن كثير الدمشقي" المتوفى سنة 774هـ ويعرف بـ "تفسير ابن كثير". وهذا الكتاب أشهر ما ألف في التفسير بالمأثور، ويعد المرجع الثاني بعد تفسير الطبري. اعتمد فيه تفسير القرآن بالقرآن، ثم بالحديث، وما ورد عن الصحابة رضي الله عنهم، والسلف الصالح، ولا غنى لطالب العلم عنه.

(6) تفسير البحر المحيط: للإمام التحوي، المفسر "محمد بن يوسف بن علي بن حيان الأندلسي" المتوفى سنة 745هـ. ويعد هذا الكتاب المرجع الأول في وجوه إعراب ألفاظ القرآن الكريم، والمسائل التحوية، ومعرفة وجوه القراءات وأسباب النزول.

(7) فتح القدير: للإمام المحدث الفقيه "محمد بن علي الشوكاني" المتوفى سنة 1250هـ ويعد هذا الكتاب أصلاً من أصول التفسير. استفاد من كتب السابقين وزاد عليها. وطريقته في التفسير: أن يذكر الآيات ثم يبين معناها، ويورد القراءات المتعددة، وقراءها، ويعرب كثيراً من الألفاظ، ويذكر مذاهب الفقهاء في آيات الأحكام.

وهناك كثير من التفاسير المختصرة التي تقتصر على شرح معاني الألفاظ، وبيان موجز من التفسير. (ماخوذ من تعليم اللغة العربية، جامعة الإسلامية مدينة منورة)

**(4) The Exegesis of Qurtubi:** Its name is "The Collection of Quranic Injunctions" written by Imam Abu A'bdullah Muhammad Ibn Ahmed Al-Ansari Al-Qurtubi (d. 671H). His method of Exegesis is to mention the [Quranic] verses. Then their interpretation is described from Mathur and Logical methods. Then Juristic Injunctions and different opinions of the Jurists related to the verses are described. Different readings and forms of إعراب are also taken care of. It is one of long and detailed exegeses.

**(5) The Exegesis of the Great Quran:** It is written by a great Memorizer [of the Quran], a Hadith expert, and a Historian "Ismael Ibn Kathir Al-Dimashqi" (d. 774H). It is known as the "Exegesis of Ibn Kathir". This book is the most famous in the exegeses written on Mathur method. It became the second source after the Exegesis of Tabari. He bases the interpretation of the Quran by the Quran itself, then by the Hadith and then on the opinions of the Companions and Pious People of Old-Age. No student can avoid it.

**(6) The Exegesis of Encircling Ocean:** It is written by a religious leader, a Grammarian, an Exegete, "Muhammad Ibn Yousuf Ibn Ali Ibn Hayyan Al-Andalusi" (d. 745H). This book has become the first source for I'raab of the Holy Quran, its grammatical issues, and knowledge about different aspects of Quranic reading and the reasons of revelation.

**(7) Victory of the Most Powerful:** It is written by a religious leader, a Hadith Expert, a Jurist "Muhammad Ibn A'li Al-Shaukani (d. 1250H). This book has become a source of the Principles of Exegesis. He has got benefit of previous books and added to them. His method of interpretation is that the verses are described. Then their meaning are explained. Then different readings are described along with the readers. The syntax of a lot of words is provided and opinions of different jurists are described in the verses in which injunctions are described.

There is a large number of Summarized Exegeses that limit only to explanation of meanings of the words. They also explain the abridged [verses of the Quran].

Explanation	Word	Explanation	Word	Explanation	Word
Reader of Quran, plural of قاري	قُرَاءَ	Different forms	أَوْجِه	Related to Jurisprudence	الْفِقْهِيَّةَ
Schools of thought, plural of مذهب	مَذَاهِبَ	Long	المُطَوَّلَةَ	Facing, exposure	التَّعْرُضِ
Summarized, abridged	مُخْتَصَرَةَ	Detailed	المُفَصَّلَةَ	He gave importance to	يَهْتَمُّ
Abridged, summarized	مُوجَزَ	Issues	الْمَسَائِلِ	Readings (of text)	الْقِرَاءَاتِ

## Lesson 12B: The Art of Quranic Exegesis

### Sample of the Quranic Exegesis

### نَمُودَجٌ لِلتَّفْسِيرِ

#### تفسير الاستعاذة

قال الله تعالى: "فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ".

هذا أمرٌ من الله سبحانه وتعالى للعبد إذا أراد أن يقرأ القرآن أن يستعيذ بالله من الشيطان الرجيم قبل البدء في القراءة. ومعنى "أعوذ بالله من الشيطان الرجيم" أي استجير وأتحصن بالله من الشيطان أن يضُرَّني في ديني ودنياي أو يصدني عن فعل ما أمرت به، أو يحثني على فعل ما نهيت عنه. والاستعاذة هي الالتجاء إلى الله من شر كل ذي شر. والشيطان هو البعيد بفسقه عن كل خير، والرجيم: فعيل بمعنى مفعول أي أنه مرجوم مطرود عن الخير.

#### تفسير البسملة

تُسْتَحَبُّ البسملة في أول كل قول وعمل. وقد اشتملت البسملة على ثلاثة أسماء من أسماء الله الحسنى:

أحدها، الله: وهو علمٌ لرَبِّ العالمين لم يُسمَّ به غيره سبحانه وتعالى.

والثاني، الرَّحْمَنُ: وهو اسمٌ مشتقٌّ من الرَّحْمَةِ. يدلُّ على شمولِ رَحْمَتِهِ سبحانه وتعالى في الدنيا للخلق جميعاً وفي الآخرة للمؤمنين خاصةً. وهذا الاسم من الأسماء التي لم يُسمَّ الله بها غيره كالخالق والرازق والله ونحو ذلك.

### Interpretation of Seeking Refuge from Allah

Allah, the Exalted said: "Whenever you read the Quran, seek refuge of Allah against the rejected Satan."

This is an instruction from Allah to a slave who intends to read the Quran. He should seek refuge of Allah from the rejected Satan before starting the recitation. The meaning of "I seek refuge of Allah against the rejected Satan" is that I seek protection of and I fortify myself with the help of Allah against the Satan so that he may not harm me in my religious and worldly matters, he may not deviate me from the task I'm instructed and he may not incite me to do what I am forbidden. Seeking refuge is a request from Allah to avoid every evil of the one carrying an evil character. Satan is away from every good due to his disobedience and Rajeem is at the weight of فعيل in meaning of a مفعول. It means that he is rejected and expelled from all good things.

#### Interpretation of Bism Allah

It is preferable to read Bism Allah before saying or doing everything. It consists of three of the nice names of Allah:

One of them is Allah: He is the name of the Lord of all worlds. It is not given to anyone except Him, the Exalted, the Great.

The second one is Al-Rahman: It is a noun derived from mercy. It means that all of His creatures are included in His mercy. In the Hereafter, it will only be for the believers. This name is one of those names like the Creator, the Sustenance-Provider etc. which cannot be used for anyone other than Him.

Explanation	Word	Explanation	Word	Explanation	Word
Short form of بسم الله	البِسْمَلَةُ	He incite me	يُحِثُّنِي	Seeking refuge of Allah	الاستِعاذَةُ
Name	عَلَّمَ	I was forbidden	نَهَيْتُ	Starting	الْبَدْءُ
It means	يَدُلُّ عَلَى	Request	الِاتِّجَاءِ	I seek protection	اسْتَجِيرُ
Inclusion in	شُمُولِ	One who is stoned, the rejected one	مَرْجُومٌ	I fortify myself	أَتَحَصِّنُ
		Expelled	مَطْرُودٌ	He harm me	يَضُرُّنِي
It is on the weight of مفعول in meaning of فعيل		فَعِيلٌ بِمَعْنَى مَفْعُولٌ		He deviate it	يَصُدُّنِي

## Lesson 12B: The Art of Quranic Exegesis

وأما ثالثها فَهُوَ الرَّحِيمُ: وهو اسمٌ مُشتَقٌّ مِنَ الرَّحْمَةِ أيضاً. وهو يدلُّ على الرَّحْمَةِ الْخَاصَّةِ بِالْمُؤْمِنِينَ فِي الْآخِرَةِ كما فِي قَوْلِهِ تَعَالَى: "وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا". وهذا من الأسماء التي سَمَّى اللَّهُ بِهَا غَيْرَهُ، فَوَصَّفَ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهِ فِي قَوْلِهِ تَعَالَى "بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ". ومعنى البسملة: أبتدئُ قِرَاءَتِي أو أَفْتَحُ قِرَاءَتِي وشأنِي كُلَّهُ مُتَبَرِّكًا بِاسْمِ اللَّهِ الرَّحْمَنِ الَّذِي وَسَعَتْ رَحْمَتُهُ كُلَّ شَيْءٍ، الرَّحِيمِ الَّذِي خَصَّ الْمُؤْمِنِينَ بِرَحْمَتِهِ فِي الْآخِرَةِ.

The third one is Al-Raheem: It is also a noun derived from mercy. It indicates His special mercy for the believers in the Hereafter as mentioned in His words: "He is specifically Merciful to the believers." This name is one of those names which can be used for others as He [Allah] has described the attributes of the Prophet: "He is merciful and kind to the believers." The meaning of Bism Allah are: I start my recitation and open my recitation and all other matters blessed by the name of Allah, the Benevolent whose mercy is wider than every thing, the Merciful whose mercy will be specific to the believers in the Hereafter.

### Interpretation of the Surat-ul-Fatihah

#### Single Words

**Al-Hamd:** Praising in a beautiful manner. It is more general than "thankfulness". Its opposite is "dispraise".

**Rabb Al-A'alameen:** Their Creator, their Sustainer, and the Administrator of their matters. A'alameen is the plural of A'alam which means creatures.

**Malik:** He is the owner and executor of everything.

**Yaum ud Din:** The Day of Reward i.e. the Doomsday. "Daana" so and so means "he rewarded him".

**Ihdina:** Show us and support us.

**Al-Sirat Al-Mustaqeem:** The clear way which has no twists and hindrances.

**Al-Maghdoob A'laihim:** Those are the ones upon whom Allah became angry. They are those Jews and those similar to them who knew the truth but left it [deliberately].

**Wa la Al-Daaleen:** They are those who did not follow the truth. They are those Christians and those similar to them who deviated from the Right Path and said: "Jesus, the son of Marry, is the God."

#### تفسير الفاتحة الكتاب

##### مُفْرَدَات

الْحَمْدُ: الثَّناءُ بِالْجَمِيلِ، وَهُوَ أَعَمُّ مِنَ الشُّكْرِ، وَضِدُّهُ اللَّذَمُّ.  
رَبُّ الْعَالَمِينَ: خَالِقُهُمْ وَرَازِقُهُمْ وَمُدَبِّرُ شُؤْنِهِمْ. وَالْعَالَمِينَ جَمْعُ عَالَمٍ وَهُوَ الْخَلْقُ.  
مَالِكٌ: الْمَالِكُ وَالْمَلِكُ وَالْمَلِيكُ: صَاحِبُ الْمُلْكِ الْمُتَصَرِّفُ فِيهِ.  
يَوْمَ الدِّينِ: يَوْمُ الْجَزَاءِ وَهُوَ يَوْمُ الْقِيَامَةِ. ذَانِ فُلَانٍ فُلَانًا يَدِينُهُ بِمَعْنَى جَازَاهُ.  
اهْدِنَا: دُلَّنَا وَوَقِّنَا.  
الصِّرَاطُ الْمُسْتَقِيمُ: الطَّرِيقُ الْوَاضِحُ الَّذِي لَا آغْوَاجَ فِيهِ.  
الْمَغْضُوبُ عَلَيْهِمْ: أَيِ الَّذِينَ غَضِبَ اللَّهُ عَلَيْهِمْ وَهُمْ الْيَهُودُ وَأَمْثَالُهُمْ مِمَّنْ عَرَفَ الْحَقَّ وَتَرَكَهُ.  
وَالضَّالِّينَ: الضَّالُّونَ هُمُ الَّذِينَ لَمْ يَهْتَدُوا إِلَى الْحَقِّ وَهُمْ النَّصَارَى وَأَشْبَاهُهُمْ مِمَّنْ ضَلَّ عَنْ الصِّرَاطِ الْمُسْتَقِيمِ لِأَنَّهُمْ قَالُوا: "إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ".

**Worth Reading!** Form of religious rituals is very important but their real spirit is more important. Read the details in:

<http://www.mubashirnazir.org/PD/English/PE02-0017-Spirit.htm>

Explanation	Word	Explanation	Word	Explanation	Word
Support us	وَقِّنَا	Planner, Organizer	مُدَبِّرٌ	I start with	أَبْتَدِئُ
Clear	الوَاضِحُ	Matters, plural of شَأْنٌ	شُؤُونٌ	I open with	أَفْتَحُ
Twists, curves, hindrances	آغْوَاجٌ	One who executes his powers	مُتَصَرِّفٌ	Blessed	مُتَبَرِّكًا
They did not follow the right path	لَمْ يَهْتَدُوا	He rewarded / rewards	ذَانِ يَدِينُ	More general	أَعَمُّ
Similar, plural of شَبِهَ	أَشْبَاهُ	Show us	دُلَّنَا	Dispraise	الَّذَمُّ

## Lesson 12B: The Art of Quranic Exegesis

**الإعراب:** بِسْمِ: الباء حَرْفُ جَرٍّ، اسم: مَجْرُورٌ بِالْبَاءِ وَهُمَا مُتَعَلِّقَانِ بِمَحذُوفٍ وَهَذَا الْمَحذُوفُ إِمَّا أَنْ يَكُونَ فِعْلًا فَالتَّقْدِيرُ حِينَئِذٍ: أُنْتَدِئْتُ بِاسْمِ اللَّهِ أَوْ أَقْرَأْتُ بِاسْمِ اللَّهِ، وَإِمَّا أَنْ يَكُونَ اسْمًا فَالتَّقْدِيرُ حِينَئِذٍ: اِبْتَدَأْتُ بِاسْمِ اللَّهِ أَوْ قَرَأْتُ بِاسْمِ اللَّهِ. وَتَحْدِثُ هَمْزَةُ الْوَصْلِ مِنْ "اسم" وَتَوْصِلُ الْبَاءَ بِالسَّيْنِ خَطًّا فِي الْبِسْمَةِ فَقَطْ.

العالمين: مُلْحَقٌ بِجَمْعِ الْمَذْكُورِ السَّالِمِ يُعْرَبُ إِعْرَابَهُ فَيَرْفَعُ بِالْوَاوِ وَيُنْصَبُ وَيُجَرُّ بِالْبَاءِ.

إِيَّاكَ نَعْبُدُ: إِيَّاكَ ضَمِيرٌ نَصَبٍ مُنْفَصِلٌ وَقَعَ مَفْعُولًا بِهِ تَقَدَّمَ عَلَى فِعْلِهِ، وَهَذَا مِنَ الْمَوَاضِعِ الَّتِي يَجِبُ أَنْ يُوْتَى فِيهَا بِضَمِيرٍ النِّصْبِ مُنْفَصِلًا. وَتَقْدِيرُهُ يُفِيدُ الْقَصْرَ أَيْ نَعْبُدُكَ وَلَا نَعْبُدُ غَيْرَكَ، وَمِثْلُهُ فِي ذَلِكَ إِيَّاكَ نَسْتَعِينُ.

أَهْدِنَا: أَهْدَ فِعْلٌ أَمْرٌ نَاقِصٌ يَأْتِي فِيهِ مَبْنِيٌّ عَلَى حَذْفِ الْبَاءِ. وَالْمَرَادُ بِهِ هُنَا الدَّعَاءُ بِطَلَبِ الْهُدَايَةِ وَهَذَا الْفِعْلُ قَدْ يَتَعَدَّى بِنَفْسِهِ كَمَا فِي هَذَا الْمَوْضِعِ، وَقَدْ يَتَعَدَّى بِ "إِلَى" كَمَا فِي قَوْلِهِ تَعَالَى: "وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ" وَقَدْ يَتَعَدَّى بِاللَّامِ كَمَا فِي قَوْلِهِ تَعَالَى: "أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ". صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ: بَدَلٌ مِنَ الصِّرَاطِ الْمُسْتَقِيمِ، أَوْ عَطْفٌ بَيَانٌ يَفْسِّرُهُ. غَيْرِ: بَدَلٌ مِنَ الَّذِينَ. وَلَا: لَا هُنَا بِمَعْنَى غَيْرٍ وَجِيءَ بِهَا لِتَأْكِيدِ التَّفْهِي.

### Grammatical Issues

**Bism:** 'Ba' is the preposition. **Ism:** It is in the Jarr form due to 'ba'. Both of them are related to an omitted word. This omitted word can be a verb, so the detail will be: I start with the name of Allah, or I recite by the name of Allah. It can be a noun, so the detail will be: My start is by Allah's name, or my recitation is by Allah's name. The Hamzah of Joining in the word اسم is omitted and 'ba' is directly joined with the 'seen' while writing Bism Allah only. **A'alameen:** It is joined attached with the المذكر السالم جمع. Its إعراب are: It is shown in رفع form by و (i.e. (العالمون) and in جر و نصب form by ي (i.e. (العالمين). [Note: Read the relevant lessons in Level 1 & 2 if it is not clear to you.]

**Iyyaka Na'budu:** "Iyyaka" is a pronoun in نصب form written separately [from the verb]. It is a مفعول which comes before its verb. This is one of the points where the pronoun is written separately [from the verb]. Writing it before the verb gives the meaning of restriction. It means "we worship You and don't worship anyone else". Similar is the case in "Iyyaka Nasta'een".

**Ihdina:** It is فعل أمر ناقص يائي which is based on an omitted 'Ya'. It means here a prayer seeking guidance. This verb is متعدى within itself as it is in this point. It can be made متعدى with an إلى as mentioned in Allah's words: "Surely, you guide to the straight path". It can be made متعدى with a 'laam' as mentioned in Allah's words: "Don't you guide them how much nations before them perished?"

**Siraat Allazina An'amta A'laihim:** It is an explanation of the الصراط المستقيم or an عطف بيان explaining it.

**Ghair:** It is an explanation of الذين. **Wa La:** Here the word لا is in meaning of "not" and it is brought for negative emphasis. [Note: These fine-tuning debates in grammar will be explained at Level 5, Insha Allah.]

Explanation	Word	Explanation	Word	Explanation	Word
The ۱ without إعراب. It is written but not read in joining words.			هَمْزَةُ الْوَصْلِ	Noun with a preposition	مَجْرُورٌ
Built by	مَبْنِيٌّ	In writing	خَطًّا	Two related to	مُتَعَلِّقَانِ
Being a transitive verb	يَتَعَدَّى	Attached	مُلْحَقٌ	Hidden, omitted	مَحذُوفٌ
Explanation	بَدَلٌ	Distant	مُنْفَصِلٌ	Omitted words	التَّقْدِيرُ
Explanation with a conjunction	عَطْفٌ بَيَانٍ	Bringing early	تَقْدِيمٌ	My start	اِبْتِدَائِي
It is brought	جِيءَ	Limiting something	الْقَصْرُ	It is omitted	تَحْدِثُ
Negative emphasis	تَأْكِيدُ التَّفْهِي	A type of verb (discussed in Level 4)	نَاقِصٌ يَائِيٌّ	It is joined	تَوْصِلُ

## Lesson 12B: The Art of Quranic Exegesis

### تَفْسِيرُ السُّورَةِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ: الْحَمْدُ لِلَّهِ، ثَنَاءٌ أَتَى اللَّهُ بِهِ عَلَى نَفْسِهِ، وَفِي ضَمْنِهِ أَمَرَ عِبَادَهُ أَنْ يُثْنُوا عَلَيْهِ فَكَانَتْ قَالُ: قُولُوا الْحَمْدُ لِلَّهِ. وَالْحَمْدُ لِلَّهِ: أَيُّ الشُّكْرِ لِلَّهِ خَالِصًا بِمَا أَنْعَمَ عَلَى عِبَادِهِ مِنَ النَّعَمِ الَّتِي لَا يُحْصِيهَا الْعَدَدُ وَلَا يَحِيطُ بِعَدَدِهَا إِلَّا اللَّهُ وَحْدَهُ فَالْحَمْدُ لِلَّهِ وَحْدَهُ.

رَبُّ الْعَالَمِينَ: الرَّبُّ هُوَ الْمَالِكُ الْمُتَصَرِّفُ، وَلَا يُسْتَعْمَلُ لِغَيْرِ اللَّهِ إِلَّا بِالْإِضَافَةِ إِذَا أُطْلِقَ فَلَا يُقَالُ إِلَّا اللَّهُ عَزَّ وَجَلَّ. وَالْعَالَمِينَ جَمْعُ عَالَمٍ وَهُوَ كُلُّ مَا سِوَى اللَّهِ عَزَّ وَجَلَّ.

الرَّحْمَنُ الرَّحِيمُ: قَدْ سَبَقَ تَفْسِيرُ هَذَا، وَقَالَ الْقُرْطُبِيُّ: وَصَفَ نَفْسَهُ بِأَنَّهُ "الرَّحْمَنُ الرَّحِيمُ" بَعْدَ "رَبِّ الْعَالَمِينَ" لِأَنَّهُ لَمَّا كَانَ فِي اتِّصَافِهِ بِرَبِّ الْعَالَمِينَ تَرْهِيْبٌ، قَرَّنَهُ بِالرَّحْمَنِ الرَّحِيمِ لَمَّا تَضَمَّنَ مِنَ التَّرْغِيبِ لِيَجْمَعَ فِي صِفَاتِهِ سَبْحَانَهُ بَيْنَ الرَّهْبَةِ مِنْهُ وَالرَّغْبَةِ إِلَيْهِ فَيَكُونُ أَعْوَنُ عَلَى طَاعَتِهِ وَأَمْنٌ مِنْ مَعْصِيَتِهِ، كَمَا قَالَ تَعَالَى: "نَبِيُّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ. وَأَنْ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ." (الحجر 49: 15-50)

وَقَدْ أَخْرَجَ مُسْلِمٌ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمَعَ فِي جَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ جَنَّتِهِ أَحَدٌ."

### Interpretation of the Surah

**Al-Hamdulillah Rabb Al-A'alameen:** The praise is for Allah. Allah has praised Himself. Inside it, He has instructed His slaves to praise Him. In that sense, He said: "Say, praise is for Allah." It means that "thankfulness" is only for Allah because He blessed His slaves a lot of blessings which cannot be counted and their number cannot be imagined by anyone except Allah alone. Therefore, the praise is for Allah alone.

**Rabb Al-A'alameen:** He is the Lord who is owner and executor [of everything]. This word cannot be used for someone else except in possessive case. When it is used absolutely, it is only used for Allah. A'alameen is the plural of A'alam that is everything except Allah.

**Al-Rahmaan Al-Raheem:** Its interpretation is described previously. Qurtubi said: He described His attributes in a manner that "Al-Rahmaan Al-Raheem" comes after "Rabb Al-A'alameen". The reason is that there was an intimidation in "Rabb Al-A'alameen". He joined "Al-Rahmaan Al-Raheem" with it to add an inclination in it so that His attributes include being fearful to Him and being inclined to Him. With that a person becomes more adherer to His obedience and more refraining from His disobedience. As Allah said: "Inform My slaves that I am the Forgiver, the Merciful but My punishment is a painful punishment."

Muslim reported on behalf of Abu Hurairah that Allah's Prophet said: "If a believer knows the punishment of Allah, he will never desire His paradise [and will only to get rid of the Hellfire]. If an unbeliever knows the mercy of Allah, he will never be hopeless about His paradise."

### Face the Challenge!

What is the difference between the اسم تفضيل and the اسم صفت?

Explanation	Word	Explanation	Word	Explanation	Word
It contains inside it	تَضَمَّنَ	Describing attributes	اتَّصَفَ	Inside	ضَمِنَ
Adherer	أَعْوَنُ	Intimidation	التَّرْهِيْبُ	So that they praise	أَنْ يُثْنُوا
Inform!	نَبِّئْ	Invoking desire, opposite of ترهيب	التَّرْغِيبُ	They count it	يُحْصِيهَا
Punishment	العُقُوبَةُ	Being fearful to Him	الرَّهْبَةُ مِنْهُ	Linking, making a إضافي	الإِضَافَةُ
Hopeless	قَنَطٌ	Inclination to Him	الرَّغْبَةُ إِلَيْهِ	It is general without any specification	أُطْلِقَ



## Lesson 12B: The Art of Quranic Exegesis

مَالِكُ يَوْمِ الدِّينِ: أَي مَالِكُ يَوْمِ الْجَزَاءِ وَهُوَ يَوْمُ الْقِيَامَةِ، وَهُوَ سَيَحْأَنَهُ لَهُ الْمُلْكُ كُلُّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَحْدَهُ لَا شَرِيكَ لَهُ وَإِنَّمَا خَصَّ يَوْمَ الدِّينِ بِالْمُلْكِ لِأَنَّ مُلُوكَ الدُّنْيَا لَا يَدْعُونَ يَوْمَئِذٍ مَلِكًا شَيْءٌ وَلَا يَتَكَلَّمُ أَحَدٌ إِلَّا بِإِذْنِهِ كَمَا قَالَ تَعَالَى: "لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا." (النبا 78:38)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ: أَي نَخْصُصُكَ وَحَدَّكَ بِالْعِبَادَةِ وَنَخْصُصُكَ بِالِاسْتِعَانَةِ لَا نَعْبُدُ غَيْرَكَ وَلَا نَسْتَعِينُ إِلَّا بِكَ. وَالْعِبَادَةُ اسْمٌ جَامِعٌ لِكُلِّ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ مِنْ قَوْلٍ أَوْ فِعْلٍ. وَهِيَ: مَا يَجْمَعُ كَمَالَ الْمُحِبَّةِ وَالْخُضُوعِ وَالْخَوْفِ وَالرَّجَاءِ.

وَالِاسْتِعَانَةُ هِيَ: التَّوَكُّلُ، وَهَذَا هُوَ كَمَالُ الطَّاعَةِ، وَ "الدِّينُ" يَرْجِعُ كُلُّهُ إِلَى هَذَيْنِ الْمَعْنَيْنِ، فَالْأَوَّلُ "إِيَّاكَ نَعْبُدُ" تَبَرُّؤُهُ مِنَ الشِّرْكِ. وَالثَّانِي "إِيَّاكَ نَسْتَعِينُ" تَبَرُّؤُهُ مِنَ الْحَوْلِ وَالْقُوَّةِ إِلَّا بِاللَّهِ رَبِّ الْعَالَمِينَ. وَتَحَوَّلَ الْكَلَامُ مِنَ الْغَيْبَةِ إِلَى الْخُطَابِ لِقَصْدِ الْإِلْفَاتِ، وَفِيهِ فَائِدَةٌ أَنَّهُ لَمَّا أَتَى الْمُؤْمِنُ عَلَى اللَّهِ فَكَأَنَّهُ اقْتَرَبَ وَحَضَرَ بَيْنَ يَدَيِ اللَّهِ فَخَاطَبَهُ حِينَئِذٍ عَنْ قُرْبٍ.

**Maliki Yaum id Deen:** It means that He is the Owner of the Day of Judgment i.e. the Day of Resurrection. He has the ownership of this world and the Hereafter alone. There is no associate to Him in it. He has specified the Day of Judgment to His ownership because the kings of this world will not claim the ownership of anything that day. Nobody will talk without His permission as He said: "Nobody will talk except the whom the Merciful has given permission. He will also talk the right."

**Iyyaka Na'budu wa Iyyaka Nasta'een:** It means that we specify the worship only for You and we specify seeking help only for you. We do not worship anyone else and we do not seek help from anyone except You. Worship is a comprehensive name that include all sayings and actions that Allah's loves and pleases. It is that comprises of perfection in love, submission, fear and hope [of Allah].

Seeking help means complete reliance [on Allah]. It is the perfection of obedience. The word **مالِك يوم الدين** [in مَالِكُ يَوْمِ الدِّينِ] is the source of these two meanings. First of them is **إِيَّاكَ نَعْبُدُ** which disapproves polytheism and the second one is **إِيَّاكَ نَسْتَعِينُ** which disapproves the power and force for anyone except Allah, the Lord of all worlds. The words are changing from the third person to the second person in order to draw attention [of the audience]. There is an important indication in it that when a believer praises Allah, it is like that he becomes close to Allah and reaches in front of Him. Then he talks to Him due to this closeness.

**Rule of the Day!** By default, all nouns are in their **رفع** case. If a noun has an **ال** before it, it will have only a single fathah, kasrah or dhammah at its end.

**Do you know?** In Arabic Sermons, it is common practice to change 1<sup>st</sup> person to 2<sup>nd</sup> and 2<sup>nd</sup> to 3<sup>rd</sup> etc in order to draw attention of the audience. This is common in the Quran. For example, in Surah Fatiha, Allah is described as 3<sup>rd</sup> person, then suddenly, the reciter calls Him as a 2<sup>nd</sup> person. It is called **إلتفات**.

Explanation	Word	Explanation	Word	Explanation	Word
It changed	تَحَوَّلَ	Hope	الرَّجَاءُ	It is specified to	خَصَّ
Being third person غائب	الْغَيْبَةِ	Seeking help	الِاسْتِعَانَةِ	The claim, they call	يَدْعُونَ
Second person حاضر	خُطَابِ	Reliance (on Allah)	التَّوَكُّلِ	Right	صَوَابًا
Drawing attention: In Arabic, pronouns are changed to draw attention of the audience	الِإِلْتِفَاتِ	Disapproval	تَبَرَّؤُ	We specify You	نَخْصُصُكَ
		Force, power	الْحَوْلِ	Submission	الْخُضُوعِ



## Lesson 12B: The Art of Quranic Exegesis

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ: لما تَقَدَّمَ الشَّاءَ عَلَى اللَّهِ تَبَارَكَ وَتَعَالَى ثُمَّ إِخْلَاصُ الْعِبَادَةِ لَهُ وَتَمَامُ التَّفَوُّيْضِ إِلَيْهِ نَاسَبٌ أَنْ يُعَقَّبَ بِالسُّؤَالِ، وَهَذَا أَكْمَلُ أَحْوَالِ السَّائِلِ أَنْ يَمْدَحَ مَسْئُولَهُ بِمَا هُوَ أَهْلُهُ ثُمَّ يَسْأَلُ حَاجَتَهُ وَلِهَذَا أَرْشَدَ اللَّهُ إِلَيْهِ لِأَنَّهُ الْأَكْمَلُ.

والهداية: كما وَرَدَتْ فِي الْقُرْآنِ الْكَرِيمِ هَدَايَتَانِ: هَدَايَةُ إِرْشَادٍ وَدَلَالَةٍ كَمَا فِي قَوْلِهِ تَعَالَى "وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ" هَدَايَةُ تَوْفِيقٍ كَمَا فِي قَوْلِهِ تَعَالَى لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْضًا: "إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ" وَالْمُرَادُ هُنَا الْهَدَايَةُ الشَّامِلَةُ لِلْأَمْرَيْنِ جَمِيعًا أَيَّ يَا رَبِّ! دُلَّنَا عَلَى طَرِيقِ الْحَقِّ، الطَّرِيقِ الْمُسْتَقِيمِ وَوَفَّقْنَا لِسُلُوكِهِ لِنَنْجُوَ مِنْ عَذَابِكَ وَنَفُوزَ بَرِّكَ. وَالْمُرَادُ بِالصِّرَاطِ الْمُسْتَقِيمِ هُوَ دِينُ الْإِسْلَامِ وَهُوَ الْحَقُّ الَّذِي لَا يَقْبَلُ اللَّهُ مِنْ عِبَادِهِ غَيْرَهُ. وَالدَّعَاءُ هُنَا الْمَقْصُودُ بِهِ الثَّبَاتُ وَالْمُدَاوَمَةُ عَلَى الْحَقِّ مِنَ الْمُؤْمِنِينَ الْمُهْتَدِينَ.

صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ: وَصَفَ لِلصِّرَاطِ الْمَطْلُوبِ الْهَدَايَةَ إِلَيْهِ فِي الدَّعَاءِ السَّابِقِ، وَهُوَ الصِّرَاطُ الَّذِي لَا عَوَجَ فِيهِ، الصِّرَاطُ الَّذِي سَلَكَهُ مَنْ أَنْعَمَ اللَّهُ عَلَيْهِمْ وَهُمْ: النَّبِيُّونَ وَالصَّادِقُونَ وَالشَّهَدَاءُ وَالصَّالِحُونَ. كَمَا فِي قَوْلِهِ تَعَالَى: "وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشَّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا." (النساء: 69) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ بِطَاعَتِكَ وَعِبَادَتِكَ مِنْ مَلَائِكَتِكَ وَأَنْبِيَائِكَ وَالصَّادِقِينَ وَالشَّهَدَاءِ وَالصَّالِحِينَ. وَهُوَ غَيْرُ صِرَاطِ الْمَغْضُوبِ عَلَيْهِمْ. وَهُمْ الَّذِينَ عَلِمُوا الْحَقَّ وَعَدَلُوا عَنْهُ وَهُمْ الْيَهُودُ كَمَا جَاءَ فِي الْحَدِيثِ وَدَلَّتْ عَلَيْهِ آيَاتُ الْقُرْآنِ.

**Ihdina As-Sirat Al-Mustaqeem:** First praise of Allah is mentioned, then the worship is specified for Him, and all matters are delegated to Him, now it is appropriate to ask question after it. This is best way for a seeker to praise the one from whom he is asking according to his ability. After that he should ask for his desire. For that Allah has guided because He is the Perfect.

Guidance: As mentioned in the Quran is guidance about two things: The guidance for showing the right path as mentioned in Allah's words, "Surely You guide to the straight path"; and the guidance as a support [to the right path] as mentioned in Allah's words about His Prophet, "Surely you do not guide whomever you like but Allah guides whomever He wants." Here the guidance includes both of these matters. It means: "O Lord! Guide us on the path of truth, i.e. the straight path and support us to reach at it so that we get rid of Your punishment and become successful by obtaining Your pleasure. The 'straight path' means the religion 'Islam'. This is the truth. Allah does not accept anything else from His slave. The objective of this prayer is to seek firmness and endurance on the truth to become rightly-guided believers.

**Sirat Allazina An'amta A'laihim Ghair Al-Maghdub A'alaihim wa la Al-Daallin:** This is description of the desired way in the previous prayer. This is the way which is without any twist. The is the way upon whom only those reach who are blessed by Allah. They are the prophets, the truthful, the martyrs and the pious people as mentioned in Allah's words: "Whoever will follow Allah and His Prophet, he will be with those whom Allah has blessed i.e. the prophets, the truthful people, the martyrs and the pious people." Reported about Ibn A'bbas that he said: "This is the way of those whom You blessed because of their obedience and worship for You. They are from Your angels, prophets, truthful people, martyrs and pious people.

This is not the way of those about whom Allah became angry. They knew the truth but deviated from it. They were the Jews as mentioned in the Hadith and indicated in the Quranic verses.

Explanation	Word	Explanation	Word	Explanation	Word
So that we are rescued	لِنَنْجُوَ	The one who is asked	مَسْئُولَ	Submission, delegation	التَّفَوُّيْضِ
We become successful	نَفُوزُ	He guided	أَرْشَدَ	It fits, it is appropriate	نَاسَبَ
Endurance	مُدَاوَمَةٌ	Guidance	إِرْشَادٍ	It is followed by	يُعَقَّبَ
		Support	تَوْفِيقٍ	Question, seeking something	السُّؤَالِ
		Reaching to something	سُلُوكِ	Perfect	أَكْمَلُ

## Lesson 12B: The Art of Quranic Exegesis

ولا صراط الضالين الذين فقدوا العلم فهم لا يهتدون إلى الحق بسبب جهلهم وهم النصارى. روي عن عدي بن حاتم رضي الله عنه أنه قال: سألت رسول الله صلى الله عليه وسلم عن قوله تعالى "غير المغضوب عليهم" فقال: "هم اليهود"، "ولا الضالين". قال: "النصارى". رواه أحمد والترمذي من طرق. و "لا" في قوله: "ولا الضالين" تأكيد للنفي المفهوم من "غير".

فائدة: يستحب لمن يقرأ الفاتحة أن يقول بعدها "آمين" وهو اسم فعل بمعنى "استجب يا رب!" لما روي عن أبي هريرة رضي الله عنه أنه قال: "كان رسول الله صلى الله عليه وسلم إذا تلا 'غير المغضوب عليهم ولا الضالين' قال: آمين حتى يسمع من يليه من الصف الأول". رواه أبو داود وابن ماجه.

It is not the way of those who lacked knowledge and did not be rightly-guided to the truth due to their lack of knowledge. They are the Christians. Reported by A'di Ibn Hatim that he said: I asked Allah's Prophet about Allah's words "Not the way of those about whom You became angry". He replied: "They are the Jews." And "not the way of those who deviated". He said: "The Christians." Ahmed & Tirmidhi reported it from different chains of narrators. The word لا in these words is to put an emphasis on the negative meaning given by غير.

Note: It is preferable for the person who recited the Fatihah to say "Aameen" after it. It is a noun in meaning of verb. Its meaning are "O Lord! Accept it." As reported by Abu Hurairah, he said: "The Allah's Apostle when he used to recite الضالين ولا الضالين عليهم غضب، he used to say "Aameen". The people of the first row used to listen it." Abu Dawood and Ibn Maja reported it.

**What can be derived from the Surah?** The Surah contains the following:

- Praise of Allah, His glorification and His exaltation by His Nice Names that describe His High Attributes.
- Description of the Hereafter. It is the Day of Judgment and Reward.
- Allah's guidance to His slaves to ask from Him and beg from Him and deny their force and power [in front of Him].
- Purification of worship for Allah and His Oneness as a God, and declaring Him free of any association.
- Asking guidance from Allah for the straight path and endurance over it until they reach at [the place of] Allah's pleasure with the prophets, the truthful, the martyrs and the pious people.
- Seeking Allah's refuge in this way from being one of those about whom He became angry and cursed them and those who deviated from the truth and did not seek guidance for it.

ما يُستفاد من السورة: اشتملت هذه السورة على:

- حمد الله وتمجيده والثناء عليه بذكر أسمائه الحسنى المستلزمة لصفاته العليا.
- ذكر المعاد وهو "يوم الدين" أي يوم القيامة والجزاء.
- إرشاد عباد الله إلى سؤاله والتضرع إليه والتبرؤ من حولهم وقوتهم.
- إخلاص العبادة لله وتوحيده بالألوهية وتنزيهه عن الشريك.
- سؤال الله الهداية إلى الصراط المستقيم والتثبيت عليه حتى ينالوا رضوان الله مع النبيين والصديقين والشهداء والصالحين.
- التَّوَدُّعُ بالله من سلوك سبيل من غَضِبَ عليهم ولَعَنَهُمْ ومن ضَلُّوا عن الحق ولم يهتدوا إليه.

Explanation	Word	Explanation	Word	Explanation	Word
Begging	التَضَرُّعُ	Glorification	تَمَجِيدُ	They changed	عَدَّلُوا
Being a 'god'	الْأُلُوْهِيَّةُ	Requiring	مُسْتَلَزِمَةٌ	Lack of knowledge	جَهْلٍ
Declaring pure from	تَنْزِيهِه	High	الْعُلْيَا	Important Point	فَائِدَةٌ
Being steadfast	التَّثَبُّتُ	The Day of Judgment	الْمَعَادِ	It includes	اشْتَمَلَتْ

## Lesson 13B: U'mar the Great

**The Result:** Calculate your score. Each paragraph carries 10 mark. If your score is less than 80%, repeat the exercise. The translation is provided for each paragraph. Text in parenthesis [ ] is the information not describe in the original Arabic text but its sense is understood.

U'mar Ibn Al-Khattab, May Allah be pleased with him (13-23H / 634-644CE)	عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ (13-23هـ / 634-644م)
<p>نَسَبُهُ وَمَوْلَدُهُ</p> <p>هو عمر بن الخطاب بن نفيل بن عبد العزى بن رباح، من بني عدي بن كعب، إحدى عشائر قريش. يجتمع نسبه مع الرسول صلى الله عليه وسلم في الجد السابع (وهو كعب بن لؤي). كان من أشرف قريش وساداتها وإليه كانت سفارة قريش فهو سفيرهم إذا نشبت الحرب بينهم وبين غيرهم. ويكنى أبا حفص ويلقب بالفاروق. لقبه بذلك النبي صلى الله عليه وسلم، ولد بعد عام الفيل بثلاث عشرة سنة. وكان شديداً على المسلمين ودعا له النبي صلى الله عليه وسلم بالهداية فأسلم في السنة السادسة من البعثة فاعتز به الإسلام.</p> <p>إسلامه</p> <p>كان عمر رجلاً قوياً مهيئاً وكان يؤذي المسلمين ويشدد عليهم. قال سعيد بن زيد بن عمرو بن نفيل وهو ابن عم عمر وزوج أخته فاطمة بنت الخطاب: "والله لقد رأيتني وإن عمر لمؤتقي على الإسلام قبل أن يسلم." وهكذا ربط عمر سعيداً بسبب إسلامه ليصده عن دينه، ولكن شدته الظاهرة كانت تكمن خلفها رحمة ورقة.</p>	
<p><b>His Family &amp; Place of Birth</b></p> <p>He is U'mar Ibn Al-Khattab Ibn Nafeel Ibn A'bdul Uzza Ibn Rabah. He is from Banu A'di Ibn Ka'ab, one of the clans of Quraish. His family descent meets with that of the Prophet at the seventh grandfather i.e. Ka'ab Ibn Luwe. He was one of honorable people and chiefs of Quraish. He had the position of diplomacy of Quraish. When a war was declared within themselves or between them [Quraish] and others, he was sent as a diplomat.</p> <p>His Kuniyyat is Abu Hafs and his title is Farooq. The Prophet gave him that title. He was born in 13 years after the year of Elephants. He was very harsh for the Muslims. The Prophet prayed for his guidance. He converted to Islam in the 6<sup>th</sup> year after announcement of Prophethood and made Islam powerful.</p> <p><b>His Conversion to Islam</b></p> <p>U'mar was a powerful and venerable man. He used to tease Muslims and torture them. Sa'eed Ibn Zaid Ibn A'mr Ibn Nafeel, the cousin of U'mar and the husband of his sister Fatima Bint Al-Khattab, said: "By God, I have seen that U'mar, before his conversion to Islam, used to tie me up due to my Islam." U'mar used to tie up Sa'eed due to his conversion to Islam in order to prevent him from his religious obligations. But this harshness was only ostentatious. Behind it, mercy and soft-heartedness was hidden.</p>	

Explanation	Word	Explanation	Word	Explanation	Word
One who tied me	مُوتِقِي	Announcement of prophethood	الْبُعْثَةِ	Embassy, diplomacy	سَفَارَةُ
It was hidden	تَكْمِنُ	He strengthened	اعْتَزَّ	It fixed	نَشَبَتْ
Soft heart, weeping lightly	رَقَّةً	Venerable, fearful	مُهِيباً	He was given the title of	يُلَقَّبُ
The year of elephants i.e. the year in which Makkah was attacked by a force of elephants. It became a referral point in their history to count the number of years.					عَامَ الْفِيلِ

## Lesson 13B: U'mar the Great

فَقَدْ أَخْبَرَتْ أُمُّ عَبْدِ اللَّهِ بِنْتُ أَبِي حَثْمَةَ — وَهِيَ مِنْ مُهَاجِرَةِ الْحَبَشَةِ — قَالَتْ: "وَاللَّهِ إِنَّا لَنَرْتَحِلُ إِلَى أَرْضِ الْحَبَشَةِ، وَقَدْ ذَهَبَ عَامِرٌ فِي بَعْضِ حَاجَاتِنَا، إِذْ أَقْبَلَ عَمْرُ بْنُ الْخَطَّابِ حَتَّى وَقَفَ — وَهُوَ عَلَى شَرْكَهِ وَكُنَّا نُلْقِي مِنَ الْبَلَاءِ أَدَى لَنَا وَشِدَّةً عَلَيْنَا — فَقَالَ: "إِنَّهُ لِلْإِطْلَاقِ يَا أُمُّ عَبْدِ اللَّهِ؟" فَقُلْتُ: "نَعَمْ وَاللَّهِ، لَنُخْرِجَنَّ فِي أَرْضِ اللَّهِ أَذْيَتُمُونَا وَقَهَرْتُمُونَا حَتَّى يَجْعَلَ اللَّهُ مَخْرَجًا." فَقَالَ: "صَحْبِكُمْ اللَّهُ." وَرَأَيْتُ لَهُ رِقَّةً لَمْ أَكُنْ أَرَاهَا ثُمَّ انْصَرَفَ وَقَدْ أَحْزَنَهُ فِيمَا أَرَى خُرُوجَنَا. قَالَتْ: فَجَاءَ عَامِرٌ بِحَاجَتِهِ تِلْكَ. فَقُلْتُ لَهُ: "يَا أَبَا عَبْدِ اللَّهِ! لَوْ رَأَيْتَ عَمْرَ أَنْفًا وَرَقَّتَهُ وَحُزْنَهُ عَلَيْنَا." قَالَ: "أَطْمَعْتَ فِي إِسْلَامِهِ؟" قُلْتُ: "نَعَمْ." قَالَ: "فَلَا يُسْلِمُ الَّذِي رَأَيْتَ حَتَّى يُسْلِمَ حَمَارُ الْخَطَّابِ." قَالَتْ: "يَأْسًا مِنْهُ." لَمَّا كَانَ يَرَى مِنْ غِلْظَتِهِ وَقُوَّتِهِ عَلَى الْإِسْلَامِ. وَيَبْدُو أَنَّ حَدْسَ الْمَرْأَةِ كَانَ أَقْوَى. فَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو اللَّهَ أَنْ يَنْصُرَ دِينَهُ بِهِ.

فَقَعَ ابْنُ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "اللَّهُمَّ أَعِزِّ الْإِسْلَامَ بِأَحَبِّ هَذَيْنِ الرَّجُلَيْنِ إِلَيْكَ: بِأَبِي جَهْلٍ أَوْ بِعَمْرِ بْنِ الْخَطَّابِ." قَالَ: وَكَانَ أَحَبَّهُمَا عَمْرٌ.<sup>1</sup> فَاسْتَجَابَ اللَّهُ دُعَاءَهُ فَأَسْلَمَ عَمْرٌ، وَكَانَ ذَلِكَ عَقَبَ الْهَجْرَةِ الْأُولَى فَاعْتَزَّ بِهِ الْإِسْلَامَ وَصَلَّى الْمُسْلِمُونَ بِالْبَيْتِ الْعَتِيقِ دُونَ أَنْ يَتَعَرَّضَ لَهُمُ الْمُشْرِكُونَ. قَالَ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: "مَا زِلْنَا أَعِزَّةً مُنْذُ أَسْلَمَ عَمْرٌ." وَقَالَ أَيْضًا: "لَقَدْ رَأَيْنَا وَمَا نَسْتَطِيعُ أَنْ نُصَلِّيَ بِالْبَيْتِ حَتَّى أَسْلَمَ عَمْرٌ فَلَمَّا أَسْلَمَ عَمْرٌ قَاتَلَهُمْ حَتَّى تَرَكُونَا." وَقَالَ: "إِنَّ إِسْلَامَهُ كَانَ نَصْرًا."<sup>2</sup>

Umm A'bdullah Bint Abu Hathma – one of the migrants to Abyssinia – told: "By God, we were about to travel to the land of Abyssinia. A'mir [her husband] went to some essential things. U'mar Ibn Al-Khattab came and stood. He was on his hunting mission. We were thrown in this trouble due to torture and excruciation on us. He said: "Are you traveling, O Umm A'bdullah?" I said: "Yes, by God, we are going out in Allah's land because you torture and excruciate us. Allah will make an abode for us." He said: "May Allah accompany you." I saw him weeping lightly that I'd never seen before. Then he returned and our migration made him sad.

She said: Then A'mir came back after fulfilling his need. I said to him: "O Abu A'bdullah! Have you seen U'mar previously and his weeping with grief (now)?" He said: "Do you desire for his conversion to Islam?" I said: "Yes." He said: "He will not convert to Islam until you will see that the donkey of Khattab convert to Islam." She said: "It is despairing." When he saw his power and force after converting to Islam, it appeared that the guess of that woman was more strong. Allah's Prophet used to pray Allah to seek help for His religion by him.

Narrated by Ibn U'mar that Allah's Apostle said: "O Allah! Strengthen Islam by your favorite man out of these two: Abu Jahl or U'mar Ibn Al-Khattab." He said: "U'mar was the favorite of these two." <sup>1</sup> Allah accepted his prayer and U'mar converted to Islam. This was after the first migration (to Abyssinia). Islam was strengthened by him and Muslims prayed in the old house (Ka'aba) without any objection from the pagans. Ibn Mas'ud said: "We became powerful since U'mar converted to Islam." He further said: "I have seen that we were not able to perform prayer at the Ka'aba until U'mar converted to Islam. When he converted, then he fought with them and they left us." He said: "His conversion to Islam was a great help."<sup>2</sup>

(1) رواه الترمذي في المناقب، باب مناقب عمر بن الخطاب رضي الله عنه 617/5 رقم 3681، فتح الباري لابن حجر 48/7، صحيح الترمذي للألباني 304/3، رقم 2907. (2) انظر إسلام عمر – السيرة النبوية الصحيحة – للدكتور / أكرم ضياء العمري 177/1-178

Explanation	Word	Explanation	Word	Explanation	Word
He guessed	حَدَسَ	A place of coming out, an abode	مَخْرَجًا	We traveled	نَرْتَحِلُ
Strengthen!	أَعِزَّ	He may accompanied you	صَحْبِكُمْ	Going	إِطْلَاقٍ
Old	الْعَتِيقِ	Hopeless	يَأْسًا	His trap, his hunting mission	شَرْكَه
It exposed	يَتَعَرَّضَ	His strength	غِلْظَتِهِ	You teased us	أَذْيَتُمُونَا
He fought	قَاتَلَ	It appeared	يَبْدُو	You subdued us	قَهَرْتُمُونَا

## Lesson 13B: U'mar the Great

### صَفَاتُهُ وَفَضْلُهُ

بَعْدَ أَنْ أَسْلَمَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ تَعَرَّضَ لَهُ الْمَشْرُكُونَ وَقَاتَلُوهُ، وَقَدْ عُرِفَ فِي الْجَاهِلِيَّةِ بِالْفَصَاحَةِ وَالشُّجَاعَةِ، وَعُرِفَ فِي الْإِسْلَامِ بِالْقُوَّةِ وَالْهَيِّبَةِ وَالزُّهْدِ وَالْعَدْلِ وَالرَّحْمَةِ وَالْعِلْمِ وَالْفَقْه، وَكَانَ مُسَدِّدَ الْقَوْلِ وَالْفِعْلِ، وَقَدْ وَافَقَهُ الْقُرْآنُ فِي عِدَّةٍ مَوَاقِفٍ مِنْهَا: أ. اتَّخَذَ مَقَامَ إِبْرَاهِيمَ مُصَلًى وَحِجَابَ أَهْلِهِ الْمُؤْمِنِينَ وَنُصَحَهُ لَأَهْمَاتِ الْمُؤْمِنِينَ. وَقَدْ بَشَّرَهُ الرَّسُولُ لِمَجْدِهِ بِالْجَنَّةِ وَبَشَّرَهُ بِالشَّهَادَةِ.<sup>1</sup>

بِيعْتُهُ

إِذَا كَانَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ شَارَ إِلَى الْمُسْلِمِينَ إِشَارَةً كَيْ يَتَوَلَّى أَبُو بَكْرٍ الْخِلَافَةَ فَإِنَّ أَبَا بَكْرٍ قَدْ أَوْصَى بِهَا وَصَايَةً إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ وَكَانَ أَبُو بَكْرٍ قَدْ اسْتَشَارَ النَّاسَ فِي ذَلِكَ فَوَكَّلُوهُ لاختيار خليفة له فَأَمَرَ أَنْ يَجْتَمَعَ لَهُ النَّاسُ فَاجْتَمَعُوا لَهُ فَقَالَ: "أَيُّهَا النَّاسُ قَدْ حَضَرَنِي مِنْ قَضَاءِ اللَّهِ مَا تَرَوْنَ وَإِنَّهُ لَا بَدَّ لَكُمْ مِنْ رَجُلٍ يَلِي أَمْرَكُمْ وَيُصَلِّي بِكُمْ، وَيُقَاتِلُ عَدُوَّكُمْ، وَيَأْمُرُكُمْ، فَإِنْ شِئْتُمْ اجْتَهَدْتُ لَكُمْ رَأْيِي، وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا أَلُوكُمْ فِي نَفْسِي خَيْرًا." فَبَكَى وَبَكَى النَّاسُ، وَقَالُوا: "يَا خَلِيفَةَ رَسُولِ اللَّهِ! أَنْتَ خَيْرُنَا وَأَعْلَمُنَا فَاخْتَرْنَا لَنَا." قَالَ: "سَأَجْتَهِدُ لَكُمْ رَأْيِي، وَأَخْتَارُ لَكُمْ خَيْرَكُمْ إِنْ شَاءَ اللَّهُ."<sup>2</sup>

### His Personality Attributes and Moral Excellence

After the U'mar's conversion to Islam, the pagans confronted with him. He fought with them and they fought to him. During ignorance period, he was well-known for his eloquence and boldness. After Islam, he became well-known for power, solemnity, piety, justice, mercifulness, knowledge and understanding. He was righteous in his words and actions. On a number of occasions, the Quran supported his opinion e.g. making the standing place of Abraham as a place of prayer, veil of the Mothers of Believers and his sincerity with the Mothers of Believers. The Prophet gave him the good news of [entering into] the Paradise due to his dignity. He also gave him news for martyrdom.<sup>1</sup>

### The Oath of Allegiance for Him

The Prophet indicated to the Muslims to appoint Abu Bakr on Caliphate. Abu Bakr advised to U'mar the same for U'mar. Abu Bakr used to get opinion of people in that matter. They gave him the authority to appoint a Caliph for them. He instructed to gather the people. When they gathered, he said: "O people! Allah's decree [of death] has reached to me as you see. Definitely there will be a man who will lead you in your matters and prayers. He will fight with your enemies and will guide you. If you want, I can exercise my opinion. By Allah, there is no god except Him, I will not neglect any good for you." He burst into tears and people also starting weeping. They said: "O the Caliph of Allah's Prophet! You are the best and the most knowledgeable among us. You select [a Caliph] for us." He said: "I will exercise my opinion for you and will select you the best of you, if Allah wills."<sup>2</sup>

(1) The Period of the Rightly-Guide Caliphate, Dr. Akram Zia Al-U'mri, P. 67. (2) Leadership & Politics, Al-Deenuri, Volume 1, P. 25

(1) عصر الخلافة الراشدة، للدكتور / أكرم ضياء العمري ص 67. (2) الإمامة والسياسة، الدينوري 25/1.

Explanation	Word	Explanation	Word	Explanation	Word
He governs	يَلِي	Covering body modestly	حِجَابٌ	Eloquence, fluency	الْفَصَاحَةُ
I use my intellect	اجْتَهَدْتُ	Sincerity	نُصْحٌ	Bravery	الشُّجَاعَةُ
I neglect you	أَلُوكُمْ	Bequest	وَصَايَةً	Righteous, one who talks in righteously	مُسَدِّدٌ
Select!	اخْتَرِ	They appointed him their agent	وَكَّلُوهُ	Number	عِدَّةٌ

## Lesson 13B: U'mar the Great

وَدَعَا أَبُو بَكْرٌ عُثْمَانَ بْنَ عَفَّانَ فَقَالَ: «اُكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. هَذَا مَا عَهَدَ بِهِ أَبُو بَكْرٍ بَنِي أَبِي قُحَافَةَ فِي آخِرِ عَهْدِهِ بِالدُّنْيَا خَارِجًا مِنْهَا، وَعِنْدَ أَوَّلِ عَهْدِهِ بِالْآخِرَةِ دَاخِلًا فِيهَا، حَيْثُ يُؤْمِنُ الْكَافِرُ وَيُوقِنُ الْفَاجِرُ، وَيُصَدِّقُ الْكَاذِبُ. إِنِّي اسْتَخْلَفْتُ عَلَيْكُمْ بَعْدِي عُمَرُ بْنُ الْخَطَّابِ فَاسْمَعُوا لَهُ وَأَطِيعُوا. وَإِنِّي لَمْ آلِ اللَّهَ وَرَسُولَهُ وَدِينَهُ وَنَفْسِي وَإِيَّاكُمْ خَيْرًا، فَإِنْ عَدَلَ فَذَلِكَ ظَنِّي بِهِ وَعِلْمِي فِيهِ، فَإِنْ بَدَلَ فَلِكُلِّ أَمْرٍ مَا اكْتَسَبَ مِنَ الْإِثْمِ، وَالْخَيْرُ أَرَدْتُ وَلَا أَعْلَمُ الْغَيْبَ، سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيْ مُنْقَلَبٍ يَنْقَلِبُونَ، وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»<sup>1</sup>

أَسْلُوبُهُ فِي الْحُكْمِ

سَارَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فِي الْحُكْمِ عَلَى مَنْهَجِ سَلَفِهِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ فَعِنْدَمَا بُويعَ بِالْخِلَافَةِ بَعْدَ وَفَاةِ أَبِي بَكْرٍ صَعَدَ الْمَنْبَرَ فَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ! إِنِّي دَاعٍ فَأَمِنُوا. اللَّهُمَّ إِنِّي غَلِيظٌ فَلْيَنِي لِأَهْلِ طَاعَتِكَ بِمَوَافَقَةِ الْحَقِّ، ابْتِغَاءً وَجْهَكَ وَالْدَّارَ الْآخِرَةَ، وَارْزُقْنِي الْغَلْظَةَ وَالشَّدَّةَ عَلَى أَعْدَائِكَ وَأَهْلِ الدَّعَاةِ وَالتَّفَاقُ مِنْ غَيْرِ ظُلْمٍ مَنِّي لَهُمْ وَلَا اعْتِدَاءٍ عَلَيْهِمْ. اللَّهُمَّ إِنِّي شَحِيحٌ فَسَخِّنِي فِي نَوَائِبِ الْمَعْرُوفِ قَصْدًا مِنْ غَيْرِ سَرَفٍ وَلَا تَبْذِيرٍ وَلَا رِيَاءٍ وَلَا سَمْعَةٍ وَاجْعَلْنِي أَبْتَغِي بِذَلِكَ وَجْهَكَ وَالْدَّارَ الْآخِرَةَ. اللَّهُمَّ ارْزُقْنِي خَفَضَ الْجَنَاحِ وَلَيْنَ الْجَانِبِ لِلْمُؤْمِنِينَ»<sup>2</sup> وَ يَتَّضِحُ أَسْلُوبُهُ فِي الْحُكْمِ مِنْ خِلَالِ خُطْبَتِهِ الْمُشَابِهَةِ لِخُطْبَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ.

Abu Bakr called U'thman Ibn A'ffan and said: "Write: In the name of Allah, the Beneficent, the Eternally Merciful. This is what promised by Abu Bakr Ibn Abu Qahafa in his last time at the world while he is going out of it, and at the first of his promises at the Hereafter while entering into it. This is the time when an unbeliever believes, a corrupt person becomes certain [about the result of his corruption], and a liar starts speaking the truth. I appoint U'mar Ibn Al-Khattab after me, so listen and obey him. I do not ignore Allah, His Prophet, His religion, myself and you for any good. If he becomes just, it will be according to my thinking and knowledge. If he changes [himself], then there is a sin for every person what he earns. I intends the best [for you] and I do not know the hidden. Soon the offenders will know when they'll return to the returning place. Peace be upon you with Allah's mercy & blessings.

### His Style of Governance

U'mar Ibn Al-Khattab followed the approach of his precedent Abu Bakr Al-Siddique in governance. At the time, when he was given with the oath of allegiance after the death of Abu Bakr, he climbed on the pulpit, glorified Allah and praised Him and said: "O people! I am praying, say Amen. O Allah! I am harsh, make me soft for Your obedient people, in complying with the truth and in seeking Your pleasure and the home in the Hereafter. Bless me with harshness and strength over Your enemies i.e. people of corruption and hypocrisy, without any injustice or offence against them from my side. O Allah! I lack sufficient capacity. Make me active in the incidents of piety without the intention of overspending, lavishness, ostentation and ill-fame. Make me the one seeking Your pleasure and an abode at the Hereafter. O Allah! Bless me with a lower arm [of mercy] and softness for the believers." His style of governance becomes clear at the time of his speech similar to that of Abu Bakr.

Explanation	Word	Explanation	Word	Explanation	Word
Your enemies, plural of عدُو	أَعْدَائِكَ	He was given the oath of allegiance	بُوعِ	He believes without any doubt	يُوقِنُ
Corruption	الدَّعَاةِ	He left after him	سَلَفَ	An immoral person	الْفَاجِرُ
Having insufficient capability	شَحِيحٌ	He climbed	صَعَدَ	I appoint as a Caliph after me	اسْتَخْلَفْتُ
Make me active!	سَخِّنِي	Say (You all!) Amen: "O Lord, accept it"	أَمِنُوا	I am not neglectful	لَمْ آلِ
Incidents, plural of نَائِبَةٌ	نَوَائِبِ	Make me soft!	لَيِّنِي	I intend	أَرَدْتُ
It became clear	يَتَّضِحُ	Hardness, harshness	الْغَلْظَةَ	On who returns	مُنْقَلَبٍ



## Lesson 13B: U'mar the Great

وَقَدْ أَظْهَرَ عُمَرُ فِي خِلَافَتِهِ حَسْنَ السِّيَاسَةِ وَالْحَزْمَ وَالتَّدْبِيرَ، وَالتَّنْظِيمَ لِلإِدَارَةِ وَالْمَالِيَّةِ، فَرَسَمَ خِطَطَ الْفَتْحِ وَسِيَاسَةَ الْمَنَاطِقِ الْمَفْتُوحَةِ وَالسَّهْرَ عَلَى مَصَالِحِ الرِّعْيَةِ وَإِقَامَةَ الْعَدْلِ فِي الْبِلَادِ. وَكَانَ لَا يَسْتَحِلُّ الْأَخْذَ مِنْ بَيْتِ الْمَالِ إِلَّا حُلَّةً لِلشِّتَاءِ وَآخَرَى لِلصَّيْفِ وَنَاقَةً لِرُكُوبِهِ، وَقُوَّةً كَقُوَّةِ رَجُلٍ مُتَوَسِّطِ الْحَالِ مِنَ الْمُهَاجِرِينَ. وَخُطْبَةً وَرِسَالَةً إِلَى الْوَلَاةِ وَالْقَادَةِ تُعَبِّرُ بِدَقَّةٍ عَنْ شُعُورِهِ الْعَمِيقِ بِالْمَسْئُولِيَّةِ تَجَاهُ الدِّينِ وَالرَّعِيَّةِ مَعَ حُسْنِ التَّوَكُّلِ عَلَى اللَّهِ وَالثِّقَةِ بِالنَّفْسِ.

أَهَمُّ أَعْمَالِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ

بَدَأَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ بِتَنْظِيمِ الدَّوْلَةِ الْإِسْلَامِيَّةِ بِعَزِيْمَةٍ قَوِيَّةٍ لَا تَلِينُ وَذَلِكَ لِيَسْتَطِيعَ مُوَاجَهَةَ مُشْكَلَاتِ الْحَيَاةِ وَمُتَطَلِّبَاتِ الظُّرُوفِ الْجَدِيدَةِ خَاصَّةً عِنْدَمَا اتَّسَعَتْ رُقْعَةُ الدَّوْلَةِ الْإِسْلَامِيَّةِ شَرْقًا وَغَرْبًا وَشِمَالًا وَجَنُوبًا وَإِلَيْكَ أَهَمُّ أَعْمَالِهِ رَضِيَ اللَّهُ عَنْهُ:

U'mar became distinguished in his Caliphate period for excellent policies, security, planning, organization, administration and finance. He established the scheme of victories. [He also designed the] policies for conquered areas for taking care of the interests of general public and for establishment of justice in such countries. He did not considered it lawful to take anything [as salary] from the public funds except a garment for winter, another for summer, a camel for his riding, food items similar to an average person of immigrants. His speeches and letters to the governors and leaders express: the fine depth of his thinking; his sense of responsibility for the religion and general public; along with his nice trust in Allah; and his self-confidence.

### Important Works of U'mar

U'mar started with organization of Islamic State with a firm power which was not weak. Its objective was to enable him to face the troubles of life and especially the demands of new conditions that the area of Islamic state was expanding in the East, West, North and South. Some of his works are described for you:

Explanation	Word	Explanation	Word	Explanation	Word
Responsibility	الْمَسْئُولِيَّةُ	He allows	يَسْتَحِلُّ	Policy	السِّيَاسَةُ
It faces	تَجَاهُ	Suit, garment	حُلَّةٌ	Firmness	الْحَزْمُ
Confidence	الثِّقَةُ	Winter	الشِّتَاءُ	Planning	التَّدْبِيرُ
Country	الدَّوْلَةُ	Summer	الصَّيْفُ	Organization	التَّنْظِيمُ
Firmness of decision	عَزِيْمَةٌ	She-camel	نَاقَةٌ	Administration	إِدَارَةٌ
It did not become soft	لَا تَلِينُ	Riding	رُكُوبٌ	Finance	الْمَالِيَّةُ
Facing	مُوَاجَهَةٌ	Edible items	قُوَّةٌ	He drew, he established	رَسَمَ
Demands	مُتَطَلِّبَاتٍ	Average	مُتَوَسِّطٍ	Guidelines	خِطَطٌ
Conditions	الظُّرُوفُ	Governors	الْوَلَاةُ	Areas, plural of منطقة	الْمَنَاطِقُ
It became free	اتَّسَعَتْ	Leaders	الْقَادَةُ	Taking care of	السَّهْرُ
Area	رُقْعَةٌ	It expresses	تُعَبِّرُ	Interests	مَصَالِحُ



## Lesson 13B: U'mar the Great

- (1) دُونَ الدَّوَاوِينَ فَاسَّسَ دِيَوَانَ الْجُنْدِ الَّذِي يَشْبَهُ فِي أَيَّامِنَا وَزَارَةَ الدَّفَاعِ، وَدِيَوَانَ الْخَرَاجِ الَّذِي يَشْبَهُ وَزَارَةَ الْمَالِيَّةِ.
- (2) أَنْشَأَ بَيْتَ مَالِ الْمُسْلِمِينَ وَعَيَّنَ الْقُضَاةَ وَالْكَتَّابَ وَجَعَلَ التَّارِيخَ الْهَجْرِيَّ أَسَاسُ تَقْوِيمِ الدَّوْلَةِ الْإِسْلَامِيَّةِ كَمَا نَظَّمَ الْبَرِيدَ.
- (3) اهْتِمَامُهُ بِالرَّعِيَّةِ فَمِنْ ذَلِكَ تَفَقُّدُهُ أَحْوَالَ الْمُسْلِمِينَ وَعَسَّهُ بِاللَّيْلِ.
- (4) أَبْقَى الْأَرْضِي الْمَفْتُوحَةَ بِأَيْدِي أَهْلِهَا الْأَصْلِيِّينَ بَدَلًا مِنْ تَقْسِيمِهَا بَيْنَ الْمُحَارِبِينَ عَلَى أَنْ يَدْفَعُوا عَنْهَا الْخَرَاجَ.
- (5) قَسَمَ الْبِلَادَ الْمَفْتُوحَةَ إِلَى وِلَايَاتٍ وَعَيَّنَ عَلَى كُلِّ وِلَايَةٍ عَامِلًا لَهُ رَاتِبٌ مُحَدَّدٌ يَأْخُذُهُ مِنْ بَيْتِ مَالِ الْمُسْلِمِينَ وَكَانَ يَخْتَارُ الْوِلَاةَ مِمَّنْ يُعْرِفُونَ بِالتَّقْوَى وَحُسْنِ الْإِدَارَةِ دُونَ النَّظَرِ إِلَى أَحْسَابِهِمْ وَأَنْسَابِهِمْ.
- (6) أَمَرَ بِإِنْشَاءِ عِدَّةٍ مُدُنٍ فِي الْبِلَادِ الْمَفْتُوحَةِ مِثْلَ الْبَصْرَةِ وَالْكُوفَةِ فِي الْعِرَاقِ وَالْقُسْطَاطِ فِي مِصْرَ وَغَيْرِهَا لَتَكُونَ مَرْكَزًا لِلدَّوْلَةِ الْإِسْلَامِيَّةِ فِي تِلْكَ الْبِلَادِ.

- (1) He organized the government departments. He founded the Military Department similar to present day's ministry of defense, the Tax Department similar to the ministry of finance.
- (2) He established the "House of Wealth of Muslims" [i.e. treasury for public funds]. He appointed judges and reporters. He made the Hijri Calendar as the base of the calendar of Islamic State. Similarly he organized [the system] of mail.
- (3) He was concerned about the general public. He patrolled [himself] at night to get the missing information about the Muslims.
- (4) He kept the land of conquered countries in hands of its original owners instead of dividing it between the warriors with a condition that they will pay a land tax for it.
- (5) He divided the conquered countries into provinces and appointed a governor for each province. For him there was a fixed salary which he used to take from the public funds. He used to select the governors well-known for piety and good administration [purely on merit] without looking at their family and descent.
- (6) He instructed to found a number of cities in the conquered countries e.g. Al-Basra, Al-Koofa at Iraq and Al-Fustat [present-day Cairo] at Egypt etc. The objective was to make them a center for the Islamic State in these countries.

Explanation	Word	Explanation	Word	Explanation	Word
He divided	قَسَمَ	Reporters, plural of كاتب	الْكَتَّابَ	Departments, plural of دِيَوَانَ	الدَّوَاوِينَ
Provinces	وِلَايَاتٍ	Calendar	تَقْوِيمٍ	He established	أَسَّسَ
Salary	رَاتِبٌ	He organized	نَظَّمَ	Military	الْجُنْدِ
Determined	مُحَدَّدٌ	Mail	الْبَرِيدَ	Ministry	وَزَارَةُ
Noble status, plural of حسب	أَحْسَابٍ	General public	الرَّعِيَّةِ	Defense	الدَّفَاعِ
Noble descents, plural of نسب	أَنْسَابٍ	He patrolled at night	عَسَّ	Land tax	الْخَرَاجِ
Originating	إِنْشَاءٍ	Land	الْأَرْضِي	He started	أَنْشَأَ
Cities, plural of مدينة	مُدُنٍ	Original people	الْأَصْلِيِّينَ	He appointed	عَيَّنَ
		Fighters	مُحَارِبِينَ	Judges, plural of قاضي	الْقُضَاةَ

## Lesson 13B: U'mar the Great

### الفتوحات في عهده

كان من اهتمامات الفاروق رضي الله عنه مواصلة الجهاد ونشر الإسلام والاستمرار في الفتح الذي بدأ في عهد أبي بكر رضي الله عنه لبلاد فارس والروم.

أ- فتح العراق وبلاد فارس: وجّه عمر بن الخطاب رضي الله عنه همّة لفتح العراق وبلاد فارس بعد أن اطمأن على سلامة وضع الجيش الإسلامي في بلاد الشام. وقد بلغ من أهمية هذا الأمر (وهو فتح العراق وفارس) في نظر الخليفة أنه رغب في أن يقود الجيش بنفسه ولكن جمهرة المسلمين أشارت عليه بالبقاء وأن يندب لذلك رجلاً من كبار الصحابة فوافق عمر رضي الله عنه على ذلك واستقرّ الرأي على سعد بن أبي وقاص رضي الله عنه.

موقعة القادسية سنة 15هـ: قصّد سعد بن أبي وقاص رضي الله عنه العراق وهي حينئذ جزء من دولة الفرس الكبرى وكان خير مثال للقيادة السديدة والسياسة الرشيدة المؤمنة... ولما أحسّ الفرس بالخطر القادم عليهم جمع ملكهم "يزد جرد" جيشاً كثيراً قدره المؤرخون بشماتين ألفاً من الجنود المدربين في أحسن عُدّة وعِتاد... وكان قائدهم عسكرياً مجرباً هو رستم وكان مع الجيش ثلاثة وثلاثون فيلاً.

### Conquests during His Period

In the arrangements of Farooq, continuation of Jihad, publication of Islam, and continuing the conquests that started in the countries of Iran and Rome during the period of Abu Bakr.

**A – Conquest of Iraq and Iranian Cities:** U'mar directed his attention to the conquest of Iraq and Iranian cities after he became satisfied with the security [position] at Syrian cities due to establishment of the Islamic army. The significance of this matter (i.e. the conquest of Iraq & Iran) was so high in the vision of the Caliph that he became inclined to lead the army himself. But majority of Muslims indicated him to stay [at the capital] and appoint a person from great companions. U'mar agreed with them in this matter and his opinion settled about Sa'ad Ibn Abu Waqas.

**The Battle of Al-Qadisiyyah 15H:** Sa'ad Ibn Abi Waqas decided to go to Iraq. At that time, it was a part of the Great Iranian Kingdom. It was the best example of right leadership and wise policies with faith ... When the Iranians felt the danger coming towards them, their king "Yazdegard [Izdigerdes]" gathered a great army. The historians estimate it 80,000 including well-trained and well-equipped military groups with excellent preparation.... Their leader was an experienced soldier, named Rustam. His army had 33 elephants.

Explanation	Word	Explanation	Word	Explanation	Word
Historians	مُؤرِّخُونَ	They advised	أشارت	Continuation	مُواصَلَة
Trained	الْمُدْرِبِينَ	Remaining	البقاء	Continuation	اسْتِمْرَار
Preparation	عُدَّة	He appoints	يَنْدُب	He drew his attention	وَجَّهَ
Equipment	عِتَاد	It settled	اسْتَقَرَّ	His attention	هَمَّة
Military man, soldier	عَسْكَرِيًّا	Event, battle	مَوْقِعَة	He became satisfied	اِطْمَأَنَّ
Experienced	مُجَرَّبًا	He felt	أَحْسَّ	He inclined to	رَغِبَ
Elephants	فِيل	Danger, risk	الْخَطَر	To lead	أَنْ يَقُودَ
		Coming	الْقَادِم	Army, military	الْجَيْشَ
		He estimated	قَدَّرَ	Collection, gathering	جُمُهرَة

## Lesson 13B: U'mar the Great

وَلَمَّا تَقَابَلَ الْجَيْشَانِ طَلَبَ رُسْتَمٌ مِنْ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنْ يَبْعَثَ إِلَيْهِ بِرَجُلٍ عَاقِلٍ عَالِمٍ يَسْأَلُهُ، لِأَنَّهُ كَانَ مُتَعَجِّبًا مِنْ هَؤُلَاءِ الْعَرَبِ مَا الَّذِي غَيَّرَهُمْ وَقَدْ كَانُوا خَاضِعِينَ لِلْفُرسِ وَكَانَتْ تُرْضِيهِمْ كَمِّيَّاتٌ مِنَ الطَّعَامِ حِينَ يَجُوعُونَ وَيُهَاجِمُونَ؟ فَبَعَثَ إِلَيْهِ سَعْدٌ رَضِيَ اللَّهُ عَنْهُ رَجُلًا مِنَ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ كَانَ مِنْ بَيْنِهِمْ رِبِيٌّ بْنُ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ فَدَخَلَ عَلَيْهِ.

وَقَدْ زَيَّنُوا مَجْلِسَهُ بِالنَّمَارِقِ الْمُدْهَبَةِ وَمَقَارِشِ الْحَرِيرِ وَأَظْهَرُوا الْيَوَاقِيتَ وَاللَّالِي الثَّمِينَةَ وَالرَّيْنَةَ الْعَظِيمَةَ وَعَلَيْهِ تَاجٌ يَبْهَرُ الْأَبْصَارَ وَقَدْ جَلَسَ عَلَى سُرِيرٍ مِنْ ذَهَبٍ وَدَخَلَ رِبِيٌّ رَضِيَ اللَّهُ عَنْهُ بِثِيَابٍ رَثَةٍ وَسَيْفٍ وَتَرَسٍ وَفَرَسٍ قَصِيرَةٍ. فَلَمَّا رَأَى زِينَتَهُمْ وَانْتِفَاحَهُمْ أَرَادَ أَنْ يُظْهَرَ اسْتِخْفَافَهُ بِمَظَاهِرِهِمُ الْكَاذِبَةَ فَدَخَلَ بِفَرَسِهِ رَاكِبًا عَلَيْهَا حَتَّى دَاسَ بِهَا طَرَفُ الْبَسَاطِ ثُمَّ نَزَلَ وَرَبَطَهَا بِبَعْضِ وَسَائِدِهِمُ الثَّمِينَةِ، وَأَقْبَلَ عَلَيْهِمْ رَافِعُ الرَّأْسِ ثَابِتُ الْخَطَى وَعَلَيْهِ سَلَاخُهُ وَدَرْعُهُ وَخَوْدَتُهُ عَلَى رَأْسِهِ فَقَالُوا لَهُ: "صَعَّ سَلَاخُكَ." فَقَالَ بَعِزَّةً: "إِنِّي لَمْ آتِكُمْ وَإِنَّمَا دَعَوْتُمُونِي، فَإِنْ تَرَكْتُمُونِي هَكَذَا وَإِلَّا رَجَعْتُ." فَقَالَ رُسْتَمٌ: "أَنْذَرُوا لَهُ."

When the two armies confronted each other, Rustam asked Sa'ad to send a wise scholar to him. He wanted to ask question from him because he was wondering what has changed these Arabs. They used to fear Iranians. Some quantities of food [given by Persians to Arabs] made them satisfied when they became hungry and attacked [to loot food items in Iran]. Sa'ad sent some people from the Companions. In them there was Ribī' Ibn A'mir. He entered into them.

They decorated their sitting place with cushions with golden work and silk table cloths. They placed rubies, expensive instruments and great decoration. [On his head] there was a crown dazzling eyes. He was sitting on a golden bed. Ribī' entered with ragged cloths, a sword, a shield and a little horse. When he saw their decoration and ostentatious show-off, he decided to belittle these false show-off. He entered while riding at his horse which set its foot on the carpet. Then he dismounted and tied it with some of their expensive pillows. He moved to them with a risen head and firm footsteps. He was wearing his arms and shield. His helmet was on his head. They said to him: "Remove your weapons." He said gracefully: "I was not coming to you. You called me. Either leave it on me or I am going back." Rustam said: "Allow it for him."

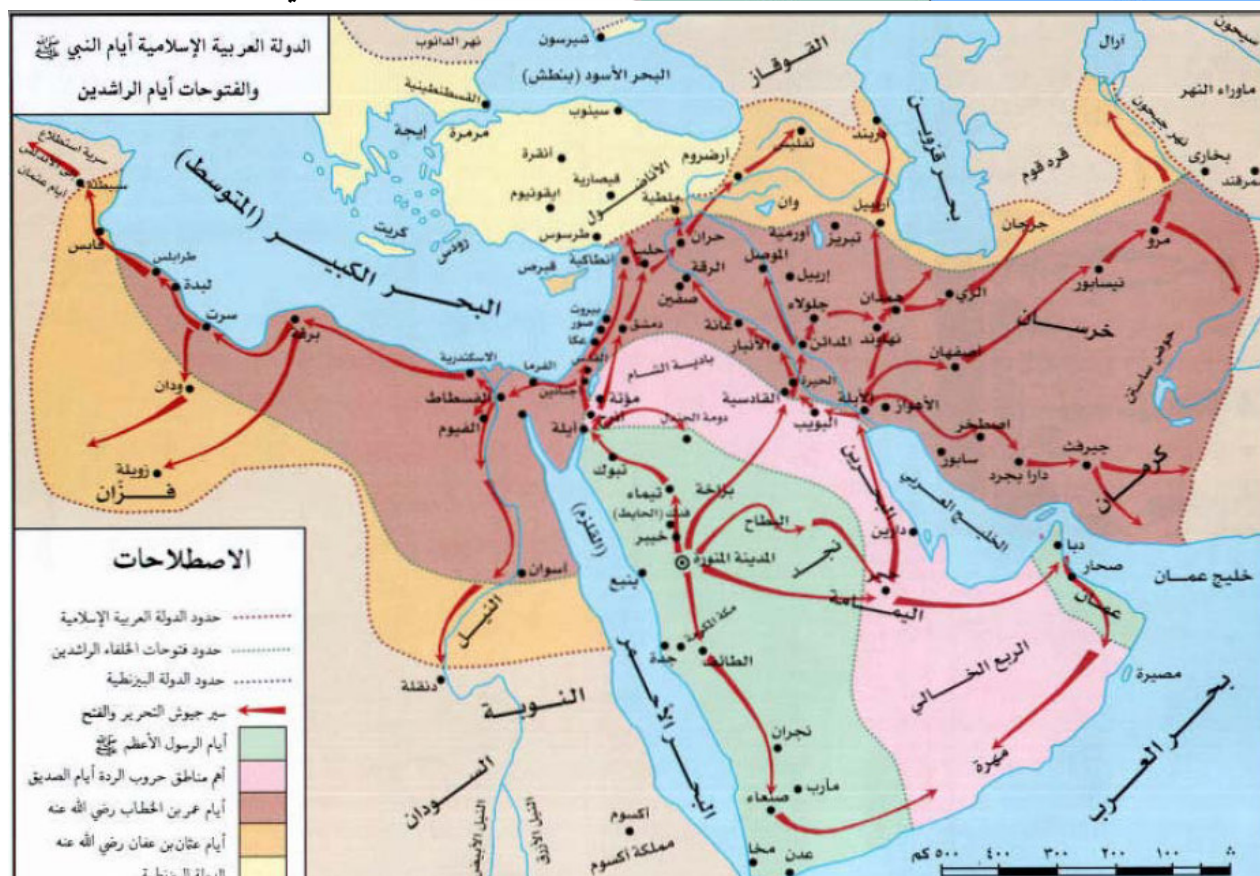
Explanation	Word	Explanation	Word	Explanation	Word
Exaggerated show-off	انْتِفَاحٌ	Silk	الْحَرِيرِ	They faced each other	تَقَابَلَ
Belittlement	اسْتِخْفَافٌ	Rubies, a precious stone, plural of ياقوت	يَوَاقِيتَ	An astonished person	مُتَعَجِّبٌ
He set foot on	دَاسَ بِهَا	Instruments	اللَّالِي	It changed	غَيَّرَ
Carpet	الْبَسَاطِ	Expensive	الثَّمِينَةَ	Submissive people	خَاضِعِينَ
Cushions, plural of وسادة	وَسَائِدٍ	Crown	تَاجٌ	It make them satisfied	تُرْضِيهِمْ
Having firm steps	ثَابِتُ الْخَطَى	It dazzle	يَبْهَرُ	Quantities	كَمِّيَّاتٌ
Weapons	سَلَاخٌ	Bed	سُرِيرٍ	They become hungry	يَجُوعُونَ
Shield	دَرْعٌ	Ragged, worn-out	رَثَةٍ	They attacked	يُهَاجِمُونَ
Helmet	خَوْدَةٌ	Sword	سَيْفٍ	Cushions, plural of غرق	النَّمَارِقِ
Put of	صَعَّ	Shield	تَرَسٍ	Golden	الْمُدْهَبَةِ
(O you all!) Allow	أَنْذَرُوا	Horse	فَرَسٍ	Table cloths, bed sheets	مَقَارِشٍ

## Lesson 13B: U'mar the Great

**Source:**  
[www.en.wikipedia.org](http://www.en.wikipedia.org)



أطلس التاريخ الإسلامي،  
الدكتور شوقي أبو خليل





## Lesson 13B: U'mar the Great

فَأَقْبَلَ يَتَوَكَّأً عَلَى رَمْحِهِ فَوْقَ النَّمَارِقِ فَخَرَقَ أَكْثَرَهَا. فَقَالَ رُسْتَمُ: "مَا جَاءَ بِكُمْ؟" فَقَالَ: "اللَّهُ ابْتَعَنَّا لِنُخْرِجَ مِنْ شَاءَ مِنْ عِبَادَةِ الْعِبَادِ إِلَى عِبَادَةِ اللَّهِ، وَمَنْ ضَيَّقَ الدُّنْيَا إِلَى سَعَتِهَا، وَمَنْ جَوَّرَ الْأَدْيَانَ إِلَى عَدْلِ الْإِسْلَامِ. فَأَرْسَلْنَا بِدِينِهِ إِلَى خَلْقِهِ لِنُدْعُوهُمْ إِلَيْهِ. فَمَنْ قَبِلَ ذَلِكَ قَبَلْنَا مِنْهُ وَرَجَعْنَا عَنْهُ وَمَنْ أَبَى فَأَتَلْنَاهُ أَبَدًا حَتَّى نَفْضِيَ إِلَى مَوْعِدِ اللَّهِ." قَالَ: "وَمَا مَوْعِدُ اللَّهِ؟" قَالَ: "الْجَنَّةُ لِمَنْ مَاتَ عَلَى قِتَالٍ مِنْ أَبِي، وَالْظَّفَرُ لِمَنْ بَقِيَ." فَطَلَبَ رُسْتَمُ الْإِمَهَالَ فَأَبَوْا أَنْ يُمَهِّلُوهُ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ وَبَعْدَ ذَلِكَ التَّقَى الْجَيْشَانِ وَقَاتِلُوا قِتَالًا شَدِيدًا طَوَالَ يَوْمِهِمْ وَأَكْثَرَ لَيْلِهِمْ وَاسْتَمَرُّوا ثَلَاثَةَ أَيَّامٍ عَانِي فِيهَا الْمُسْلِمُونَ كَثِيرًا مِنْ هَذِهِ الْأَفْيَالِ الَّتِي كَانَتْ تُفَزِّعُ خِيُولَهُمُ الْعَرَبِيَّةَ الَّتِي لَمْ تَتَعَوَّدْ رُؤْيَيْهَا وَلَكِنَّ الْأَبْطَالَ الْمُؤْمِنِينَ صَبَرُوا وَقَاتَلُوا حَتَّى تَمَّ النُّصْرُ لَهُمْ بِتَوْفِيقِ اللَّهِ وَعَنَائَتِهِ بِعِبَادِهِ الْمُؤْمِنِينَ. وَفِي الْيَوْمِ الرَّابِعِ بَعَثَ اللَّهُ رِيحًا شَدِيدَةً فَدَمَّرَتْ مَعْسَكَرَ الْمَجُوسِ وَهَرَبُوا فِي كُلِّ مَكَانٍ وَقُتِلَ قَائِدُهُمْ، وَقُتِلَ مِنْهُمْ عَشْرَةُ آلَافٍ وَاسْتَشْهَدَ مِنَ الْمُسْلِمِينَ حَوَالِي أَلْفَانِ وَخَمْسُ مِائَةِ شَهِيدٍ تَقْرِيًا. وَبِهَذِهِ الْمَعْرَكَةِ الْفَاصِلَةِ أَيْدِ اللَّهِ سَبْحَانَهُ دِينَهُ وَرَفَعَ كَلِمَتَهُ وَهَابَتِ الْعَرَبُ وَالْعَجَمُ الْمُسْلِمِينَ وَانْتَشَرَ هَدْيُ الْإِسْلَامِ وَغَذَّلَهُ وَتَقَلَّصَ ظِلَامُ الْكُفْرِ وَالشِّرْكِ.

He came forward in a way that he was leaned on his lance while moving on the pillows. It tore most of them. Rustam said: "What did you bring?" He said: "Allah has sent to bring His slaves, whomever He pleases, out from [human slavery and guide to them] Allah's worship, and from narrowness of [the slavery of] this world to its vastness and from the offence [imposed by the leaders of] different religions towards the justice of Islam. He sent us with His religion to call His creatures towards it. Whoever accepts it, we will accept him and will return back. Whoever denies [to stop religious persecution], we will fight with him forever until we are led to Allah's promise." He asked: "What is Allah's promise?" He [Ribi'] replied: "The Paradise for those who die during the war against those who refuse, and success for them who remain alive." Rustam asked for some grace period. They refused that they were not able to give them a time limit more than three days. After that, the two armies faced each other and fought hardly for a period of one day and the most of night. It continued to three days. The Muslims suffered a lot due to the elephants because their Arabic horses became frightened. They had never seen them. But the believer heroes remained steadfast and fought until the help came with Allah's support and blessing for His believer slaves.

On fourth day, Allah sent an intensive wind which destroyed the army camp of Magus. They fled from every place and their leader was killed. Their 10,000 soldiers were killed and about 2,500 Muslims became martyred. This was a battle distant [from the center of Islamic state]. Allah supported His religion and raised His words. Arabs and Non-Arabs became frightened from the Muslims. The guidance and justice of Islam spread and the darkness of disbelief and polytheism shrank.

Explanation	Word	Explanation	Word	Explanation	Word
Wind	رِيحًا	Respite, time	الْإِمَهَالِ	He leaned on	يَتَوَكَّأَ
It destroyed	دَمَّرَتْ	They give him time	يُمَهِّلُوهُ	Lance, spear	رَمَحَ
Military camp	مَعْسَكَرٍ	Suffered	عَانِي	He torn	خَرَقَ
They fled	هَرَبُوا	Elephants, plural of فِيل	الْأَفْيَالِ	He sent us	ابْتَعَنَّا
He got martyred	اسْتَشْهَدَ	They frightened	تُفَزِّعُ	Narrowness	ضَيِّقٍ
He supported	أَيَّدَ	Horses, plural of خَيْل	خِيُولَ	He refused	أَبَى
They became frightened	هَابَتِ	They were accustomed to	تَتَعَوَّدُ	We lead to	نَفْضِي
It shrank	تَقَلَّصَ	Looking at it	رُؤْيَيْهَا	Place / time of promise	مَوْعِدُ
Darkness	ظِلَامُ	Heroes, plural of بَطَل	الْأَبْطَالُ	Success, victory	الظَّفَرُ

## Lesson 13B: U'mar the Great

ب — فتح الشام: علم الروم بدخول الجيوش الإسلامية أرضهم، فكاتبوا إلى هرقل وكان بالقدس، فقال هرقل: "أرى أن تصالحوا المسلمين، فوالله لأن تصالحوهم على نصف ما يحصل من الشام ويبقى لكم نصفه مع بلاد الروم أحب إليكم من أن يغلبوكم على الشام ونصف بلاد الروم." وأغضبت هذه النصيحة قواد الروم، وظنوا أن الإمبراطور قد وهن وضعف وسيسلم البلاد للغزاة الفاتحين. والحق أن هرقل قد ضعف أمام غضبه فواده وعزم على قتال المسلمين مع يقينه بالهزيمة وجمع هرقل الثائرين وتوجه إلى حمص وهناك أعد جيشاً ضخماً العدد كثير العدد لمواجهة المسلمين.

معركة اليرموك سنة 15 هـ: بعد أن رأى هرقل، ملك الروم انتصارات المسلمين حشد ما استطاع حشده من قوات وجعل قيادتها لأخيه، واجتمعت تلك القوات الرومية عند نهر اليرموك، أحد روافد نهر الأردن. ونزل جيش المسلمين بقيادة أبي عبيدة قباله الروم. وقد كلف أبو عبيدة، خالد بن الوليد بتنظيم جيش المسلمين. فرتب خالد الجيش ترتيباً ممتازاً لم يعهده العرب من قبل. وهجم فرسان المسلمين ببسالة على الروم حتى فصلوا بين فرسان الجيش الرومي ومشاة. وانسحب فرسان الروم بعد أن سقط منهم آلاف بضربات فرسان المسلمين الشجعان.

**B – The Conquest of Syria:** The Romans got information that Islamic armies have entered into their land. They wrote to Hercules [about it] while he was at Jerusalem. Hercules said: "My opinion is that you make a reconciliation with the Muslims. By God, if you reconcile with them on paying half of what [agricultural produce] you obtain from Syria, half of that will remain for you in the country of Rome. I prefer it for you instead of that they dominate you in Syria and half of Roman country [i.e. Italy, Turkey, Greece etc.]." The Roman leaders became angry with this sincere advice and thought that the Emperor became weak and frightened and the country will submit for the conquerors. The truth is that Hercules became weak in front of the rage of his leaders and decided to fight with the Muslims. Although he was sure about defeat. Hercules gathered the insurgents [who were going to revolt against him] and directed towards Hums. They prepared there a great army with a huge number to face the Muslims.

**The Battle of Yarmouk 15H:** After that Hercules, the Roman King, saw the victories of Muslims, he gathered armies up to his full capacity and appointed his brother as its leader. These Roman armies gathered at River Yarmouk, one of the tributaries of River Jordan. The Muslim Army came down in the leadership of Abu U'baidah to face the Romans. Abu U'baidah gave the responsibility to organize the Muslim army to Khalid Ibn Al-Waleed. Khalid arranged the army in a distinguished way that Arabs have never seen before. Muslim cavalry attacked courageously on the Romans. They separated the Roman cavalry from their infantry. Roman cavalry withdrew when thousands of them fell down [of their horses] by the strike of brave Muslim cavalry.

Explanation	Word	Explanation	Word	Explanation	Word
He organized	رَتَّبَ	Defeat	الْهَزِيمَةُ	Jerusalem	الْقُدْسُ
They were not aware of it	لَمْ يَعْلَمُوا	Insurgents	الثَّائِرِينَ	You make reconciliation	تُصَالِحُوا
Cavalry	فُرْسَانُ	Facing	مُوجِهَةً	It is obtained	يُحْصَلُ
They separated	فَصَلُّوا	Victories	اِنْتِصَارَاتُ	Leaders, plural of قائد	قُودَادَ
Infantry	مُشَاة	He gathered	حَشَدَ	Emperor	إِمْبِرَاطُورَ
They withdrew	اِنْسَحَبَ	Tributaries, plural of رافد	رَوَافِدُ	He became weak	وَهَنَ
It fell down	سَقَطَ	River	نَهْر	Raiders, attackers, plural of غازي	الْغَزَاةَ
Brave, courageous	الشَّجْعَانِ	He made responsible	كَلَّفَ		

## Lesson 13B: U'mar the Great

ثم انقض المسلمون على مَنشاة الروم الذين أخذوا يتساقطون قتلاً أو غرقاً في النهر. فكان النصر المؤزر حليف المسلمين. وقد قُتل في معركة اليرموك أكثر من مائة ألف من الروم واستشهد فيها حوالي ثلاثة آلاف من المسلمين.

جـ. فتح مصر: كانت مصر في ذلك الحين من ممتلكات الروم وكانت تدعى بالنصرانية وهي الديانة التي كان يعتنقها الروم. ولكن الروم كان يسئون إلى المصريين مع أن دينهم واحد فكانوا يرهقونهم بالضرائب حتى وصل الأمر بهم إلى أن يفرضوا الضرائب على الموتى فلا يسمحون بدفن الميت إلا بعد أن يدفع أهله ضريبة. سار عمرو بن العاص متجهاً من الشام إلى مصر وكان معه من جنود المسلمين أربعة آلاف و اخترق بهم رمال سيناء حتى وصل إلى العريش في آخر سنة 18هـ وفتحها دون مقاومة لأنه لم يكن بها حامية رومية. ثم سار حتى وصل إلى "الفرما" فحاصرها شهراً ونصف الشهر حتى تم له فتحها في أول سنة 19هـ. وكان أهل مصر يساعدون المسلمين في هذا الحصار ثم تقدم عمرو إلى بليس فاستولى عليها بعد شهر لم ينقطع فيه القتال. ثم سار إلى أم دنين فنشب القتال وتحصن الروم في حصون باب اليون وكان من أمنع الحصون فحاصروهم المسلمون حتى تم لهم النصر بعون الله تعالى وتتابع فتح المدن حتى أصبحت مصر ولاية إسلامية.

Then the Muslims fell upon the Roman infantry. They kept them killing and drowning in the river. The hard victory became companion of Muslims. In the battle of Yarmouk, more than 100,000 Romans were killed while approximately 3000 Muslims got martyrdom.

**C – The Conquest of Egypt:** At that time, Egypt was one of Roman-occupied territory. Their [the Egyptians] religion was Christianity. It was the religion embraced by the Romans. But the Romans treated the Egyptians badly although their religion was the same. They used to fatigue them with a lot of taxes. The matter had reached at the point that they imposed taxes on death. They were not allowed to bury a dead body before payment of tax by its inheritors.

A'mr Ibn Al-A'as traveled from Syria towards Egypt. He had a Muslim army of 4000. He penetrated into Sinai Desert until he reached at Al-A'reesh [a town near Suez] by the end of 18H. He conquered it without any resistance because there was no Roman army there. Then he traveled [in the North] until he reached at Al-Farma. They besieged it for one and a half month. The victory was completed in the beginning of 19H. People of Egypt used to help the Muslims during this siege. Then A'mr moved to Bilbis and captured it after a month in which the fight did not discontinue. Then he moved to Umm Daneen. The war started and Romans fortified themselves in the forts of Bab ul U'yoon. They were one of the most strong forts. Muslims besieged them. The victory completed with the help of Allah. It was followed by the victories over cities until Egypt became a Islamic province.

Explanation	Word	Explanation	Word	Explanation	Word
Sinai, the peninsula between Egypt & Arab	سِينَاء	Religion	الديانة	They fell upon	انقض
Resistance	مُقَاوَمَة	They embraced	يَعْتَنِقُ	They fall down	يَتَسَاقِطُونَ
Garrison	حَامِيَة	They treat badly	يَسِيئُونَ	Hard, strong	المؤزر
A town near Port Saeed	الفرما	They fatigued	يرهقون	Ally	حليف
They besieged	حاصر	Taxes, plural of ضريبة	ضرائب	Approximately	حوالي
A town near Cairo	أم دنين	They allow	يسمحون	At that time	الحين
Forts, plural of حصن	حصون	He penetrated	اخترق	Owned, possessed	ممتلكات
Province	ولاية	Sand, desert	رمال	Their religion was	تدين



## Lesson 13B: U'mar the Great

استشهدَ الخليفةَ عمرَ بن الخطاب رضي الله عنه

استشهدَ عمرُ بن الخطاب رضي الله عنه على يدَ فَيْرُوزَ غُلامٍ المَعِيرَةِ بنِ شَعْبَةَ وَيَلْقَبُ أبا لَوْلُؤَةَ وَكَانَ مَجُوسِيًّا. قَتَلَهُ بِخَنْجَرٍ لَهُ رَأْسَانِ طَعَنَهُ بِهِ سِتُّ طَعَنَاتٍ. أَحَدُهَا تَحْتَ سُرَّتِهِ وَهِيَ الَّتِي قَتَلَتْهُ وَكَانَ ذَلِكَ فِي صَلَاةِ الْفَجْرِ عِنْدَمَا كَبَّرَ لِلصَّلَاةِ مِنَ الْيَوْمِ الثَّالِثِ وَالْعِشْرِينَ مِنْ ذِي الْحِجَّةِ مِنَ السَّنَةِ الثَّالِثَةِ وَالْعِشْرِينَ مِنَ الْهَجْرَةِ. وَهَرَبَ فَيْرُوزُ وَأَخَذَ يَطْعُنُ بِخَنْجَرِهِ كُلَّ مَنْ يَمُرُّ بِهِ حَتَّى طَعَنَ ثَلَاثَةَ عَشَرَ رَجُلًا مَاتَ مِنْهُمْ مَا يَزِيدُ عَلَى النِّصْفِ وَعِنْدَمَا أَحْسَنَ أَبُو لَوْلُؤَةَ أَنَّهُ مَأْخُودٌ لَا مَأْخُودَ عَلَيْهِ أَقْدَمَ عَلَى الْإِنْتِحَارِ بِخَنْجَرِهِ ذَاتَهَا.

فَحَمَلَ الْخَلِيفَةُ إِلَى بَيْتِهِ وَبَقِيَ ثَلَاثَةَ أَيَّامٍ بَعْدَ طَعْنِهِ ثُمَّ تَوَفَّى يَوْمَ الْأَرْبَعَاءِ لِأَرْبَعِ بَقِيَّينَ مِنْ شَهْرِ ذِي الْحِجَّةِ سَنَةِ ثَلَاثٍ وَعِشْرِينَ. وَقَدْ غَسَّلَهُ وَكَفَّنَهُ ابْنُهُ عَبْدُ اللَّهِ وَصَلَّى عَلَيْهِ ثُمَّ دَفَنَ بِجَانِبِ صَاحِبِيهِ. وَكَانَتْ مُدَّةُ خِلَافَتِهِ عَشْرَ سِنِينَ وَسِتَّةَ أَشْهُرٍ. رَضِيَ اللَّهُ عَنْهُ وَأَرْضَاهُ وَجَزَاهُ عَنِ الْإِسْلَامِ وَالْمُسْلِمِينَ خَيْرَ الْجَزَاءِ.

### Martyrdom of Caliph U'mar

U'mar got martyrdom on the hand of Fairuz, a slave of Al-Mughira Ibn Shu'ba. His title was Abu Lu'lu'ah. He was a magus. He killed with a poniard which had two branches. He stabbed him six times. One of that was under his navel and that was the one which killed him. It happened in the Fajr prayer while he was saying "Allah o Akbar" for the prayer on 23<sup>rd</sup> Zul Hajj, 23H. Fairuz fled and kept stabbing everyone coming in his way. He stabbed 13 person, more than half of whom died. When Abu Lu'lu'ah felt that definitely he will be captured, he committed suicide with his dagger.

The Caliph was carried to his home. He remained alive for three days after being wounded. He died on Wednesday while four days were remaining in month of Zul Hajj 23H. His son A'bduallah gave him a body wash and enshrouded him in garments. He [led] the funeral prayer and buried him on the side of his two companions [i.e. the Prophet and Abu Bakr]. The period of his Caliphate was 10 years and 6 months. May Allah be pleased with him and may him be pleased with Him. May Allah reward him the best reward for [his contribution] Islam and Muslims.

### Rule of the Day

In *موصوف* in case, gender, number and specification. *مركب توصيفي*, you will find that the *صفة* is following its *وصف*. On the contrary, in *إضافي*, *مركب إضافي*, the *مضاف إليه* will always be in *جر*.

### Face the Challenge!

Prepare a chart containing all rules mentioned in this book. The number of pages should not exceed three.

Explanation	Word	Explanation	Word	Explanation	Word
Captured	مَأْخُودٌ	He stabbed	طَعَنَ	Slave, boy	غُلامٌ
Definitely	لَا مَحَالَةَ	Navel	سُرَّةَ	He was named	يُلَقَّبُ
He committed suicide	الْإِنْتِحَارِ	He fled	هَرَبَ	Magus, ancient religion of Iran	مَجُوسِيًّا
		He passed by	يَمُرُّ بِهِ	Knife, dagger, poniard	خَنْجَرٌ

## Lesson 14A: Ghair Munsarif, Huroof Similar to Verbs, Badl & Noun Conditions

### The Result (1)

Now compare the result. Each line carried three marks. If your score is below 80%, repeat the test.

Reason for converting a غير منصرف to منصرف	Reason for being غير منصرف	Symbol for being غير منصرف	عربي
Not applicable (N/A)	Non-Arabic name	Fathah in case of جرّ & تنوين	سَخَرْنَا مَعَ دَاوُودَ الْجَبَالَ
N/A	Non-Arabic name	Fathah in case of جرّ & تنوين	الَّذِي اشْتَرَاهُ مِنْ مِصْرَ
N/A	Non-Arabic name	Fathah in case of جرّ & تنوين	أَلَيْسَ لِي مُلْكُ مِصْرَ
N/A	Non-Arabic name: داوود و عيسى Female name: مريم	Fathah in case of جرّ & تنوين	عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ
N/A	Female name	Fathah in case of جرّ & تنوين	عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
N/A	Female Name: زينب فعلٌ On زفر	Fathah in case of جرّ & تنوين	عَنْ زَيْنَبَ بِنْتِ زُفَرَ
N/A	Female name	Fathah in case of جرّ & تنوين	وَبِكْفُرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا
N/A	Arabic names made of two names	Fathah in case of جرّ & تنوين	سَافَرْتُ مِنْ بَعْلَبَكَّ إِلَى حَضْرَمَوْتَ
N/A	Non-Arabic names	Fathah in case of جرّ & تنوين	سَافَرْتُ مِنْ لَنْدَنَ إِلَى بَرْلِينَ
N/A	Non-Arabic names	Fathah in case of جرّ & تنوين	إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ
N/A	Name with a ي at end	Fathah in case of جرّ & تنوين	خُذْ مِنْ أَعْشَى
ال is added, so it is given a kasrah	Structure of مَفَاعِلُ	None	بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ
N/A	Adjective at مُفَعَّلٌ and its فعلٌ at مؤنث	Fathah in case of جرّ & تنوين	مِنْ جُوعَانَ إِلَى عَطْشَانَ
N/A	Adjective mentioning color	Fathah in case of جرّ & تنوين	مِنْ أَسْوَدَ إِلَى أَحْمَرَ

## Lesson 14A: Ghair Munsarif, Huroof Similar to Verbs, Badl & Noun Conditions

Reason for converting a غَيْر منصرف to منصرف	Reason for being غَيْر منصرف	Symbol for being غَيْر منصرف	عربي
N/A	Adjective mentioning color	Fathah in case of جرّ & تنوين	بَكَاسٍ مِنْ مَعِينٍ بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ
N/A	An ء at the end	Fathah in case of جرّ & تنوين	حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ
ال is added, so it is given a kasrah	Structure of مَفَاعِلُ	None	أَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ
N/A	Non-Arabic names	Fathah in case of جرّ & تنوين	مَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
N/A	Structure of مَفَاعِلُ	Fathah in case of جرّ & تنوين	زَيْنَا السَّمَاءِ الدُّنْيَا بِمَصَابِيحَ
ال is added, so it is given a kasrah	Adjective mentioning color	None	مِنْ الشَّجَرِ الْأَخْضَرِ
It is a منصرف word	It is منصرف	None	سَبْعَ سُنْبُلَاتٍ خَضْرٍ
N/A	فُعْلُ Structure of: عمر ان: عثمان	Fathah in case of جرّ & تنوين	انْتَقَلَ الْخِلَافَةُ مِنْ عُمَرَ إِلَى عُثْمَانَ
It is منصرف	It is منصرف	None	وَمِنْ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ
It is منصرف	It is منصرف	None	هَذَا رِسَالَةٌ مِنْ أَرْمَلٍ إِلَى أَرْمَلَةٍ
N/A	Structure of مَفْعَلُ و فُعَالُ	Fathah in case of جرّ & تنوين	أُولِي أَجْنَحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ
N/A	Adjective mentioning color	No تنوين	إِنَّهَا بَقَرَةٌ صَفْرَاءُ
N/A	This word is غَيْر منصرف	Fathah in case of جرّ & تنوين	فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ
N/A	Structure of مَفَاعِلُ	Fathah in case of جرّ & تنوين	مِنْ مَفَاتِحِ الْغَيْبِ

## Lesson 14A: Ghair Munsarif, Huroof Similar to Verbs, Badl & Noun Conditions

Reason for converting a منصرف to غير منصرف	Reason for being غير منصرف	Symbol for being غير منصرف	عربي
Masculine names with 3 letters	Non-Arabic names	None	مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ
Here no female name is used. عائشة is in its literal sense: "A woman who is living"	Female name	None	هِيَ عَائِشَةُ فِي الْبَيْتِ
It is المدينة to مضاف	An ء at end of the word	None	فِي فُضْلَاءِ الْمَدِينَةِ
N/A	Non-Arabic names	جَرّ in case of تنوين & no	بَبَابِلَ هَارُوتَ وَمَارُوتَ
ال is added	Adjective mentioning color	None	أَكْتُبُ بِالْقَلَمِ الْأَحْمَرِ
Actually it is نوادي, but the ي is deleted	Structure of مَفَاعِلُ	None	هُوَ عَضُوٌّ فِي نَوَادٍ مُخْتَلِفَةٍ
N/A	Female names	جَرّ in case of تنوين & no	هَذِهِ كُتُبُ فَاطِمَةَ
Masculine names with 3 letters	Non-Arabic names	None	إِنَّا أَرْسَلْنَا إِلَى قَوْمِ لُوطٍ
N/A	Masculine names having ة at end	جَرّ in case of تنوين & no	مِنْ عُبَيْدَةَ إِلَى قَتَادَةَ
The name is used as a common noun	Masculine names having ة at end	None	عَاشَ فِي الْمَدِينَةِ قَتَادَةُ آخَرٌ
جُرْجُ: Having 3 letters بَلَخُ: The name is considered feminine.	Non Arabic names	جُرْجُ: None بَلَخُ: Fathah in case of جَرّ & no تنوين	جُرْجُ (George) جَاءَ مِنْ بَلَخٍ
They are originally منصرف	ء is original source letter	None	مِنْ السَّمَاءِ مِنْ مَاءٍ
Its ي can be deleted	Structure of مَفَاعِلُ	None	مِنْ آيَاتِهِ الْجَوَارِي فِي الْبَحْرِ كَالْأَعْلَامِ
For poetic purposes	ان at the end	None	عَقَابٌ تَدَلَّتْ مِنْ شَمَارِيخِ نَهْلَانٍ
For poetic purposes	Name made of two nouns	None	كَأَسٍّ قَدْ شَرِبْتُ فِي بَعْلَبَكٍ
Due to poetic-prose	Structure of مَفَاعِلُ	Single fathah instead of double	قُطُوفُهَا تَذَلِيلاً ( ) وَيُطَافُ عَلَيْهِمْ بِأَنِيَّةٍ مِنْ فَضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَ ( ) قَوَارِيرَ مِنْ فَضَّةٍ

## Lesson 14A: Ghair Munsarif, Huroof Similar to Verbs, Badl & Noun Conditions

### The Result (2)

The **بدل** منه is depicted in blue while the **بدل** in red colors. Each line carried three marks. If your score is below 80%, repeat the test.

قسم	English	عربي
بدل الاشتمال	They ask about the sacred months i.e. fighting in them	يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ
بدل الاشتمال	Don't you look at the camels i.e. how they are created?	أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ
بدل الاشتمال	And to the sky i.e. how it is raised?	وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ
بدل الاشتمال	And to the mountains i.e. how they are fixed?	وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ
بدل الاشتمال	And to the earth i.e. how it is spread?	وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ
بدل الكل من الكل	Guide us to the straight path i.e. the path of those whom You blessed upon	اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
بدل الاشتمال	The pilgrimage of the House (of Allah) is obligatory on the people for Allah i.e. (for those) who are able to find a way towards it	لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا
بدل الكل من الكل	When their brother i.e. Noah said to them, "Don't you fear?"	إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ
بدل الكل من الكل	Moses said to his brother i.e. Aaron	قَالَ مُوسَى لِأَخِيهِ هَارُونَ
بدل البعض من الكل	Has the information of armies reached you i.e. (those of) Pharaoh & Thamud?	هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ فِرْعَوْنَ وَثَمُودَ
بدل الكل من الكل	When Abraham said to his father i.e. Azar	وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ
بدل الكل من الكل	The Mother of Muslims i.e. Ayesha was a great scholar	كَانَتْ أُمُّ الْمُؤْمِنِينَ عَائِشَةُ عَالِمَةً عَظِيمَةً
بدل الكل من الكل	I saw the great sculpture i.e. the Sphinx	رَأَيْتُ التَّمثالَ الْعَظِيمَ أَبَا الْهَوَلِ
بدل البعض من الكل	I climbed at the mountain i.e. half of it	تَسَلَّقْتُ الْجَبَلَ نِصْفَهُ
بدل البعض من الكل	The book tore i.e. its cover	تَمَزَّقَ الْكِتَابُ غِلَافَهُ
بدل الغلط	Look at the desert i.e. the road	أَنْظُرْ إِلَى الصَّخْرَاءِ الطَّرِيقِ

## Lesson 14B: Caliph U'thman & A'li رضي الله عنهما

**The Result:** Calculate your score. Each paragraph carries 10 mark. If your score is less than 80%, repeat the exercise. The translation is provided for each paragraph. Text in parenthesis [ ] is the information not describe in the original Arabic text but its sense is understood.

عثمان بن عفان رضي الله عنه (23 – 35 هـ)	U'thman Ibn A'ffan
<p>نَسَبُهُ: هُوَ عُثْمَانُ بْنُ عَفَّانَ بْنِ أَبِي الْعَاصِ بْنِ أُمَيَّةَ بْنِ عَبْدِ شَمْسٍ بْنِ عَبْدِ مُنَافٍ بْنِ قُصَيِّ بْنِ كِلَابٍ الْقُرَشِيُّ الْأُمَوِيُّ ثَالِثُ الْخُلَفَاءِ الرَّاشِدِينَ يُكْنَى أَبُو عَمْرٍو. وَيُلَقَّبُ بِذِي الثُّورَيْنِ لِأَنَّهُ تَزَوَّجَ بِنْتِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَقِيَّةً وَتَوَفِّيَتْ بَعْدَ غَزْوَةِ بَدْرٍ، ثُمَّ أُمُّ كُلثُومٍ وَتَوَفِّيَتْ فِي حَيَاةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.</p> <p>إِسْلَامُهُ: أَسْلَمَ وَهُوَ فِي الرَّابِعَةِ وَالثَّلَاثِينَ مِنْ عُمُرِهِ، وَهُوَ أَحَدُ الْعَشْرَةِ الْأَوَائِلِ الَّذِينَ دَخَلُوا فِي الْإِسْلَامِ، وَأَحَدُ الْعَشْرَةِ الْمُبَشِّرِينَ بِالْجَنَّةِ. وَإِسْلَامُ عُثْمَانَ كَانَ بِدَعْوَةِ مَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ. فَقَدْ كَانَ أَبُو بَكْرٍ الصِّدِّيقُ يَدْعُو إِلَى الْإِسْلَامِ مَنْ يَتَّقَى بِهِ مِنْ قَوْمِهِ مِمَّنْ يَغْشَاهُ وَيَجْلِسُ إِلَيْهِ. فَأَسْلَمَ عَلَى يَدَيْهِ: الزُّبَيْرُ بْنُ الْعَوَّامِ، وَعُثْمَانُ بْنُ عَفَّانَ، وَطَلْحَةُ بْنُ عُبَيْدِ اللَّهِ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُمْ. فَانْطَلَقُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُمْ أَبُو بَكْرٍ فَعَرَّضَ عَلَيْهِمُ الْإِسْلَامَ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ وَأَنْبَأَهُمْ بِحَقِّ الْإِسْلَامِ فَأَمَنُوا.</p> <p>صِفَاتُهُ الْخُلُقِيَّةُ وَفَضْلُهُ: عُرِفَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ بِالكَرَمِ وَلِينِ الطَّبَعِ، وَعُرِفَ بِالْحَيَاءِ فَمَا كَانَ يُعْرِفُ أَحَدًا أَشَدَّ حَيَاءً مِنْهُ حَتَّى كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَحِي مِنْهُ إِذْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَلَا أَسْتَحِي مِنْ رَجُلٍ تَسْتَحِي مِنْهُ الْمَلَائِكَةُ." (صحيح مسلم 169/15)</p>	

**His Family Chain:** He is Uthman Ibn A'ffan Ibn Abi Al-A'aas Ibn Umayyah Ibn A'bd Shams Ibn A'bd Munaaf Ibn Qusai Ibn Kullab Al-Qarashi Al-Umuwai, the third among the rightly-guided caliphs. His Kuniyyat is Abu A'mr. His title is "The Bearer of Two Lights" because he married with two daughters of Allah's Prophet i.e. Ruqayyah who died after the battle of Badr, and then Umm Kalthum who died during the Prophet's life.

**His Conversion to Islam:** He converted to Islam at the age of 34. He is one of those ten initial people who embraced Islam and one of those ten who were given the good news of the Paradise. U'thman conversion was due to the call of Abu Bakr Al-Siddique. Abu Bakr Al-Siddique used to call towards Islam everyone who used to trust in him in his nation especially those who used to visit him and sit with him. So (the people who) converted to Islam on his hand (i.e. due to his efforts) were: Zubair Ibn A'wwam, U'thman Ibn A'ffan, Talha Ibn U'baidullah, Sa'ad Ibn Abi Waqaas and A'bdur Rahman Ibn A'uf. They rushed to the Prophet of Allah while Abu Bakr was with them. He presented Islam on them and read the Quran in front of them and informed them about the truth of Islam, so they believed (in it).

**His Character and Virtues:** U'thman is known for (his) generosity and soft nature. He is known for modesty. Nobody is known for having modesty more intense than him. Allah's Prophet used to be shy with him. When Allah's Prophet called: "Should I know be shy with a person from whom the angels are shy."

**Do you know?** During the time of companions, Arabic script was not developed. إعراب were not yet invented. There was risk that people may differ in reading the Quran. Therefore, the Caliph U'thman رضي الله عنه released the original copies of the Quran which were prepared according to the pronunciation of Quraish, and distributed them widely in order to prevent this problem.

Explanation	Word	Explanation	Word	Explanation	Word
They rushed	انْطَلَقُوا	He trusts	يَتَّقَى	Initial	الأَوَائِلَ
One having a soft nature	لِينِ الطَّبَعِ	He visits him	يَغْشَاهُ	Those who were provided with good news	مُبَشِّرِينَ

## Lesson 14B: Caliph U'thman & A'li رضي الله عنهما

وعن فضله روى قتادة أن أنساً رضي الله عنه قال: صعد النبي صلى الله عليه وسلم أحدًا ومعه أبو بكر وعمر وعثمان فرجع فقال: "أُسْكُنْ أَحَدًا." أَظَنَّهُ ضَرَبَهُ بِرِجْلِهِ، "فليس عليك إلا نبي وصديق وشهيدان." وعن ابن عمر رضي الله عنهما قال: "كُنَّا فِي زَمَنِ النَّبِيِّ عَنْ لَا نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ ثُمَّ تَرَكْنَا أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نُفَاضِلُ بَيْنَهُمْ." (فتح الباري 53/7)

وفي السنة السادسة للهجرة بعثه رسول الله صلى الله عليه وسلم إلى قريش مُفَاوِضًا عَنْهُ وَذَلِكَ عِنْدَمَا مَنَعَتْ قُرَيْشُ دُخُولَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ: فَبَعَثَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى زُعَمَاءِ وَأَشْرَافِ قُرَيْشٍ يَخْبِرُهُمْ أَنَّهُ لَمْ يَأْتِ لِلْحَرْبِ وَإِنَّمَا جَاءَ زَائِرًا لِهَذَا الْبَيْتِ وَمُعَظِّمًا لِحُرْمَتِهِ. فَخَرَجَ عُثْمَانُ مُخَاطِرًا بِنَفْسِهِ إِلَى مَكَّةَ حَتَّى أَتَى أَبَا سَفْيَانَ وَعِظْمَاءَ قُرَيْشٍ فَبَلَّغَهُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَرْسَلَهُ بِهِ. فَقَالُوا لِعُثْمَانَ حِينَ فَرَّغَ مِنْ رِسَالَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ: إِنْ شِئْتَ أَنْ تَطُوفَ بِالْبَيْتِ فَطُفْ. فَقَالَ: مَا كُنْتُ لِأَفْعَلَ حَتَّى يَطُوفَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (السيرة النبوية، لابن هشام 202/3)

تَضَحِيَّتُهُ بِمَالِهِ: لَقَدْ ضَرَبَ الْخَلِيفَةُ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ أَرَوْعَ الْأَمْثَلَةِ فِي نُصْرَةِ الْإِسْلَامِ وَإِعْلَاءِ كَلِمَتِهِ فَكَانَ أَجْوَدَ الْمُسْلِمِينَ حَيْثُ يَجِدُّ الْجِدَّ وَيَدْعُو دَاعِيَ الْجِهَادِ. رَوَى التِّرْمِذِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُمْرَةَ قَالَ: جَاءَ عُثْمَانُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْفِ دِينَارٍ حِينَ جَهَّزَ جَيْشَ الْعُسْرَةِ<sup>1</sup> فَتَرَهَا فِي حُجْرِهِ. قَالَ عَبْدُ الرَّحْمَنِ: فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْلِبُهَا فِي حُجْرِهِ وَيَقُولُ: "مَا ضَرَّ عُثْمَانَ مَا عَمِلَ بَعْدَ الْيَوْمِ." مَرَّتَيْنِ.

Regarding his virtues, Qatada narrated that Anas said: The Prophet climbed on Ohad Mountain while Abu Bakr, U'mar and U'thman were with him. It shivered, the Prophet said: "Stop, O Ohad!" I think he slapped it with his foot. "Nobody is on you except a prophet, a truthful and two martyrs." Narrated from Ibn U'mar, he said: "During Prophet's time, we did not use to equate Abu Bakr with anyone, then U'mar, then U'thman and then we used to leave the companions of the Prophet and did not use to prefer one over another.

During 6H, Allah's Prophet sent him to Quraish as a negotiator. That was the time when Quraish forbade Allah's Prophet to enter into Makkah. So he sent him to the leaders and respected people of Quraish and he conveyed to them the message on behalf of Allah's Prophet. They said to U'thman when he became free from (conveying the) message of Allah's Prophet: "If you want to perform circumambulation of the Holy Ka'aba, perform it." He said: "I'll not do so until Allah's Prophet perform the circumambulation."

**His Financial Sacrifice:** The Caliph U'thman established the most pleasant examples in supporting Islam and raising its words. He was the most generous in the Muslims at the time of serious problems, and the calling for Jihad. Tirmidhi reported on behalf of A'bdur Rahman Ibn Sumrah, he said: U'thman came to the Prophet with 1000 Dinars while he was preparing for the expedition of difficulties<sup>1</sup> and scattered them in his chamber. A'bdur Rahman said: "I saw that the Prophet was turning them around in his chamber and saying: "Nothing will harm U'thman after his deed of today." He said it twice.

1. A military expedition sent at a time when the Muslims were facing a lot of financial difficulties.

**Face the Challenge! Prepare a list of situations when a noun is given نصب.**

Explanation	Word	Explanation	Word	Explanation	Word
He prepared	جَهَّزَ	Taking risk of	مُخَاطِرًا	Ohad, a mountain at Madina	أُحَدٌ
Difficulty, poverty	الْعُسْرَةُ	Perform Tawaf of Holy Kaa'ba	طَفَ	We consider equal	نَعْدِلُ
He scattered	نَشَرَ	Sacrifice	تَضَحِيَّةً	We prefer (one over other)	نُفَاضِلُ
He turns it over	يُقَلِّبُهَا	The most pleasant	أَرَوْعُ	One who respect	مُعَظِّمًا
It harmed	ضَرَّ	He took seriously	يَجِدُّ	Its sacredness	حُرْمَتُهُ



## Lesson 14B: Caliph U'thman & A'li رضي الله عنهما

ومن مآثره - رضي الله عنه - أنه حَفَرَ بِئرَ رُومَةَ فَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ يَحْفِرْ بِئرَ رُومَةَ فَلَهُ الْجَنَّةُ." فحفرها عثمان رضي الله عنه وجعلها للمسلمين.

البيعة لعثمان بالخلافة: لما طعن عمر بن الخطاب رضي الله عنه بيد أبي لؤلؤة المجوسي، طلب بعض المسلمين منه أن يعهد بالخلافة لمن يرتضيه ويختاره. فتردد عمر ثم قال: "إن استخلفت فقد استخلف من هو خير مني وإن أترك فقد ترك من هو خير مني." ثم ذكر عمر رضي الله عنه ستة رجال كانوا يتميزون بحب الرسول صلى الله عليه وسلم لهم ورضاه عنهم أكثر من غيرهم وهم: علي، وعثمان بن عفان، وعبد الرحمن بن عوف، وسعد بن أبي وقاص، والزبير بن العوام، وطلحة بن عبيد الله. وطلب إليهم أن يجتمعوا بعد وفاته ليختاروا واحدا منهم. وقد اجتمع هؤلاء نفر بعد وفاة عمر، وانتهى الرأي الأخير إلى اختيار عثمان رضي الله تعالى عنه فبايعه المسلمون بالإجماع.

أهم أعماله: أولا: جمع المسلمين في قراءة القرآن على حرف قريش - انتشر الإسلام وعمت الفتوحات الإسلامية ودخل في الإسلام أقوام من غير العرب فخشى بعض أصحاب رسول الله صلى الله عليه وسلم من اختلاف الناس في قراءة القرآن أو تحريف شيء من القرآن لفظاً أو أداءً. فقد قدم حذيفة بن اليمان على عثمان، وكان حذيفة يُعَازِي أهل الشام في فتح أرمينيا وأذربيجان مع أهل العراق. فأفرغ حذيفة اختلافهم في القراءة. فقال حذيفة لعثمان: "يا أمير المؤمنين! أدرك هذه الأمة قبل أن يختلفوا في الكتاب اختلاف اليهود والنصارى." فأرسل عثمان إلى حفصة أن أرسلني إلينا بالصحف ننسخها في المصاحف ثم نردّها إليك. فأرسلت بها حفصة إلى عثمان.

From his glorious deeds is that he dug the well of Romah. Narrated from the Prophet that he said: "Whoever will dig the well of Romah, the Paradise will be for him" U'thman (arranged) digging it and made it a trust for the Muslims.

Allegiance of Oath for U'thman for Caliphate: When U'mar Ibn Al-Khattab was stabbed by Abu Lululah, the Magus, some Muslims demanded from him to appoint whatever person on Caliphate whom he pleases and selects. U'mar hesitated and said: "If I appoint, the one who appointed a caliph was better than me (i.e. Abu Bakr) and if I leave, the one who left was better than me (i.e. the Prophet)." Then U'mar mentioned six persons who were distinguished due to Prophet's love with them and he was happy with as compared to others. They were: A'li, U'thman Ibn A'ffan, A'bdur Rahman Ibn A'uf, Sa'ad Ibn Abi Waqas, Zubair Ibn A'wwam and Talhah Ibn U'baidullah. He asked them to gather after his death to select a caliph among them. After the death of U'mar, these persons gathered and the last opinion was the selection of U'thman Ibn A'ffan. So the Muslims gave him the oath of allegiance with consensus.

**Most Important of His Works:** First: He gathered the Muslims on reading the Quran according to the pronunciation of Quraish. Islam spread and the Islamic conquests became common. Islam entered into the Non-Arab nations. Some companions of Allah's Prophet worried about difference of people in reading the Quran or changing anything in the Quran in words or pronunciation. Hudhaifa Ibn Yaman came to U'thman. Hudhaifa used to fight against Syrians during the conquest of Armenia and Azerbaijan with the people of Iraq. Hudhaifa became worried about the differences in their readings. Hudhaifa said to U'thman: "O Leader of Believers! Catch this group before they differ in the Book like the differences of Jews and Christians. U'thman sent a message to Hafsa that send us the original copy of the Quran, we'll make other copies and then will return it to you. Hafsa sent it to U'thman.

Explanation	Word	Explanation	Word	Explanation	Word
He fights	يُعَازِي	He appointed a Caliph	اسْتَخْلَفَ	His glorious deeds	مآثره
We make a copy	نَسَخُ	Group	النَفَرِ	He dug (a well)	حَفَرَ
A book of ancient age written on paper, cloth, leather etc. and bound within wooden slates	مُصَاحِفَ	It became common	عَمَّتِ	He is satisfied	يَرْتَضِي
		Alteration, distortion	تَحْرِيفِ	He hesitated	تَرَدَّدَ

## Lesson 14B: Caliph U'thman & A'li رضي الله عنهما

وأمرَ عثمانُ بنسخَ القرآنِ بِلِسَانِ قُرَيْشٍ حَتَّى إِذَا نَسَخَتِ الصُّحُفُ فِي الْمَصَاحِفِ، أُرْسِلَ إِلَى كُلِّ أَقْفٍ بِمَصْحَفٍ مِمَّا نَسَخَ وَأَمَرَ بِمَا سِوَاهُ مِنَ الْقُرْآنِ فِي كُلِّ صَحِيفَةٍ أَوْ مَصْحَفٍ أَنْ يُحْرَقَ.

ثانيًا: تأسيسُ البحريَّةِ الإسلاميَّة: استأذنَ معاويةُ بنُ أبي سُفْيَانَ رضي الله عنه واليُ الشَّامِ الخليفةُ عثمانُ رضي الله عنه في تأسيسِ أسطولٍ بحريٍّ لصدِّ غاراتِ الأسطولِ البيزنطيِّ<sup>1</sup> على سِوَا حِلِّ الشَّامِ ومِصرَ فأذنَ لَهُ. فأعدَّ معاويةُ أسطولاً قوياً ثَمَكُنْ به من فَتَحَ جَزِيرَتِي قَيْرُصَ<sup>2</sup> وَرُودُسَ<sup>3</sup> فِي الْبَحْرِ الْمُتَوَسِّطِ<sup>4</sup> كَمَا نَازَلَ الْأَسْطُولُ الْإِسْلَامِيُّ الْأَسْطُولَ الْبِيزَنْطِيَّ عَامَ 34هـ. فانتَصَرَ عَلَيْهِ فِي مَعْرَكَةِ ذَاتِ الصَّوَارِي قُرْبَ الْإِسْكَندَرِيَّةِ<sup>5</sup> مَعَ أَنَّ الْأَسْطُولَ الْبِيزَنْطِيَّ كَانَ أَكْثَرَ عِدْداً وَتَجْهِيْزاً مِنَ الْأَسْطُولِ الْإِسْلَامِيِّ وَعُرِفَتِ الْمَعْرَكَةُ بِهَذَا الْاسْمِ "ذَاتُ الصَّوَارِي" لِأَنَّ صَوَارِي سَفُنِ الْمُسْلِمِينَ وَالرُّومِ رِبَطَتْ بَعْضُهَا بِبَعْضٍ.

الفتوحاتُ الإسلاميَّة في عهدِ الخليفةِ عثمان بن عفان رضي الله عنه

فَتَحَ الْمَغْرِبَ<sup>6</sup> وَبِلَادَ الثُّبَةِ<sup>7</sup>: رَحَقَتْ جِيُوشُ الْمُسْلِمِينَ فِي عَهْدِ عُثْمَانَ بْنِ عَفَانَ رَضِيَ اللَّهُ عَنْهُ إِلَى بِلَادِ النُّبُةِ جُنُوبَ مِصْرَ. وَتَمَكَّنُوا مِنْ فَتْحِهَا وَضَمَّهَا إِلَى الدَّوْلَةِ الْإِسْلَامِيَّةِ كَمَا تَابَعَ الْمُسْلِمُونَ فُتُوحَاتِهِمْ فِي بِلَادِ الْمَغْرِبِ وَنَشَرُوا الدَّعْوَةَ الْإِسْلَامِيَّةَ فِي أُنْحَائِهَا وَوَصَلَتْ جُيُوشُهُمْ إِلَى سُهُولِ تُونِسَ وَاصْطَدَمُوا مَعَ قُوَّاتِ الرُّومِ فِيهَا وَهَزَمُوهُمْ وَأَصْبَحَتِ الْمُنْطَقَةُ كُلُّهَا مِنْ بَرْقَةِ إِلَى تُونِسَ<sup>8</sup> خَاضِعَةً لِلدَّوْلَةِ الْإِسْلَامِيَّةِ فِي عَهْدِ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ.

U'thman instructed writing the Quran in the pronunciation of Quraish when the copies were made. He sent a copy in each direction according to copy and ordered that whatever copy of Quran besides this is found, should be burnt.

Second: Establishment of Islamic Navy. Mu'awiya Ibn Sufyan, the governor of Syria asked permission of the Caliph U'thman to establish a naval fleet to prevent the attacks of Byzantine fleet on the shores of Syria and Egypt. He permitted it. Mu'awiya prepared a strong fleet. It became possible due to this fleet to conquer the islands of Cyprus and Rhodes in the Mediterranean Sea. The Islamic fleet encountered with the Byzantine fleet in the year 34H and conquered it in the battle of Sawari near Alexandria. Although the Byzantine fleet was bigger in number and well-prepared as compared to the Islamic fleet. This battle is known by the name "Sawari" due to entangling of the masts of the ships of Muslims and Romans.

### Islamic Conquests during the period of Caliph U'thman Ibn A'ffan

The Conquest of North African and Nubia: During the period of U'thman Ibn A'ffan, the Muslim armies creep into the countries of Nubia in south of Egypt. They were able to conquer it and annex it to the Islamic State. Similarly the Muslims continued their conquests in the countries of North Africa after that and spread the Islamic call to its all dimensions. Their armies reached at the plains of Tunis and encountered with the Roman armies there. They defeated them and the entire region from Barqah to Tunis became surrendered to the Islamic State during the period of U'thman Ibn A'ffan.

English version of these words is: (1) Byzantine (2) Cyprus (3) Rhodes Island (4) Mediterranean Sea (5) Alexandria (6) Countries in West of Egypt i.e. Libya, Tunis, Algeria & Morocco. (7) Nubia, North part of Sudan (8) Tunis

Explanation	Word	Explanation	Word	Explanation	Word
They penetrated	زَحَقَتْ	Attacks, raids	غَارَات	Founding, establishing	تَأَسَّيسُ
They became successful	تَمَكَّنُوا	Beaches, plural of ساحل	سِوَا حِلِّ	Navy	الْبَحْرِيَّةُ
Its directions	أُنْحَائِهَا	Masts (of a ship), plural of صارية	صَوَارِي	Governor	وَالِي
Plains	سُهُول	Ships, plural of سفينة	سَفُن	Fleet (of ships)	أَسْطُول
They collided	اصْطَدَمُوا	They connected to each other	رَبَطَتْ	For defense	لِصَدِّ

## Lesson 14B: Caliph U'thman & A'li رضي الله عنهما

فَنَحَ بِلَادَ فَارَسَ: اِمْتَدَّتْ رُقْعَةُ الدَّوْلَةِ الْإِسْلَامِيَّةِ فِي عَهْدِ الْخَلِيفَةِ عَثْمَانَ رَضِيَ اللَّهُ عَنْهُ حَتَّى وَصَلَتْ شَرْقًا إِلَى بَحْرِ قَزْوِينَ<sup>1</sup> أَسِيَّا<sup>2</sup> وَمَا زَالَ الْمُسْلِمُونَ يُطَارِدُونَ مَلِكَ الْفَرْسِ "يَزْدَ جَرْدَ" حَتَّى قُتِلَ فِي بَلَدِهِ مَرُو<sup>3</sup> مِنْ بِلَادِ فَارَسَ وَانْتَهَتْ بِمَوْتِهِ دَوْلَةُ فَارَسَ.

اسْتَشْهَادُ الْخَلِيفَةِ عَثْمَانَ رَضِيَ اللَّهُ عَنْهُ

كَانَ الْخَلِيفَةُ عَثْمَانَ رَضِيَ اللَّهُ عَنْهُ ذَا صِفَاتٍ كَرِيمَةٍ وَأَخْلَاقٍ فَاضِلَةٍ، فَقَدْ كَانَ لَبِنًا رَحِيمًا وَعُطُوفًا كَرِيمًا فَطَمَعَ فِيهِ أَصْحَابُ الْأَنْفُسِ الضَّعِيفَةِ وَالْكَارِهُونَ لِدِينِ اللَّهِ الْقَوِيمِ فَمِنْ هَؤُلَاءِ: عَبْدُ اللَّهِ بْنُ سَبَأٍ وَهُوَ يَهُودِيٌّ أَسْلَمَ زَمَنَ عَثْمَانَ نَفَاقًا. فَبَدَأَ يُطَوِّفُ فِي بُلْدَانِ الْمُسْلِمِينَ وَكَانَ كَلِمًا وَصَلَ إِلَى بَلَدٍ يَحْكِي كَذِبًا عَنْ ظُلْمِ عَثْمَانَ لِلْبَلَدِ الْآخَرِ حَتَّى تَرَكَ كُلَّ قَطْرٍ يَظُنُّ أَنَّهُ بِخَيْرٍ وَأَنَّهُ أَفْضَلُ حَالًا مِنَ الْقَطْرِ الْآخَرِ.

وَأَقْنَعَهُمْ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ أَحَقُّ بِالْخِلَافَةِ مِنْ عَثْمَانَ فَجَاءَتْ وَفُودٌ مِنَ الْبَصْرَةِ، وَالْكُوفَةِ، وَمِصْرَ قَانَدَهُمْ عَبْدُ اللَّهِ بْنُ سَبَأٍ. وَقَابَلَهُمُ الْخَلِيفَةُ عَثْمَانَ وَعَلِيَّ رَضِيَ اللَّهُ عَنْهُمَا وَوَعَدَهُمْ خَيْرًا إِذَا هُمْ دَعَوْا إِلَى بِلَادِهِمْ. فَبَدَأَتْ هَذِهِ الْوَفُودُ بِالْخُرُوجِ مِنَ الْمَدِينَةِ إِلَّا أَنَّهُمْ رَجَعُوا مَرَّةً أُخْرَى إِلَى الْمَدِينَةِ بِحُجَّةٍ أَنَّ عَثْمَانَ كَتَبَ إِلَى الْوَالِي مِصْرَ يَأْمُرُهُ أَنْ يَقْتُلَ الْوَفْدَ الَّذِي جَاءَ إِلَى الْمَدِينَةِ مِنْ أَهْلِ مِصْرَ. وَعَثْمَانَ رَضِيَ اللَّهُ عَنْهُ بَرِيءٌ مِنْ هَذَا الْكِتَابِ وَإِنَّمَا زُورَ عَلَيْهِ.

The Conquest of Persian Country: The area of the Islamic State expanded during the period of Caliph U'thman until it reached to the Caspian Sea of Asia in the East. The Muslims continued to chase the King of Persia "Yazd Gard" until he was killed in his city Maru in Iranian country. The Persian Empire died with his death.

### The Martyrdom of Caliph U'thman

Caliph U'thman had nice personal attributes and virtuous character. He was soft-natured, merciful, sympathetic and generous. The people of weak personalities and those keeping grudge against the straight religion of Allah became greedy in that period. In these people, there was A'bdullah Ibn Saba. He was a Jew who converted to Islam during the period of U'thman hypocritically. He started wandering in the cities of Muslims. Whenever he used to reach in a city, he used to describe false stories about the injustice of U'thman in another city. He left each province in a situation that they were considering themselves in the best condition than other provinces.

He persuaded them that A'li is more suitable for Caliphate than U'thman. Delegations from Basra, Kufa and Egypt came and their leader was A'bdullah Ibn Saba. Caliph U'thman and A'li faced them and promised them for good. They were called to return to their cities. These delegations started to go out of Madina. After that, they returned once again to Madina with an argument that U'thman wrote to the governor of Egypt to kill the delegation of Egyptians who came to Madina. U'thman was acquitted from this letter. It was associated to him falsely.

(1) Caspian Sea. (2) Asia. (3) Maru, a town near Caspian Sea

Explanation	Word	Explanation	Word	Explanation	Word
He persuaded	أَقْنَعَ	Straight	الْقَوِيمِ	It extended	اِمْتَدَّتْ
He faced	قَابَلَ	Hypocritically	نَفَاقًا	Area	رُقْعَةً
Both of them promised	وَعَدَا	He traveled in a round trip	يُطَوِّفُ	They chased	يُطَارِدُونَ
Argument	حُجَّةٍ	Cities, plural of بلد	بُلْدَانٍ	Sympathetic	عُطُوفًا
It was forged against him	زُورَ عَلَيْهِ	Direction	قَطْرٍ	Those who hate	كَارِهُونَ

## Lesson 14B: Caliph U'thman & A'li رضي الله عنهما

وكان حاملُ هذا الكتاب المَزُورَّ يَسِيرُ عَلَى مَقَرَّةٍ مِنْ أَهْلِ مِصْرَ يَتَعَرَّضُهُمْ حَتَّى قَالُوا لَهُ: "مَا لَكَ؟ إِنَّ لَكَ لَأَمْرًا مَا شَأْنُكَ؟" فَقَالَ: "أَنَا رَسُولُ أَمِيرِ الْمُؤْمِنِينَ إِلَى عَامِلِهِ بِمِصْرَ." فَفَتَشَوْهُ فَإِذَا هُمْ بِالْكِتَابِ الْمَزُورِّ. وَوَضَحَ أَنَّ هَذَا الرَّجُلَ كَانَ قَاصِدًا أَنْ يُعْرِفَ فَرَجَعُوا إِلَى عُثْمَانَ وَطَلَبَ عُثْمَانُ التَّحْقِيقَ فِي هَذَا الْكِتَابِ إِلَّا أَنَّهُمْ أَبَوْا وَقَالُوا: "قَدْ أَحَلَّ اللَّهُ دَمَكَ وَأَحَاطَ الثَّوَارُ بَيْتَ عُثْمَانَ وَقَدْ حَاوَلَ كَثِيرٌ مِنَ الصَّحَابَةِ وَأَبْنَائِهِمُ الدِّفَاعَ عَنْ عُثْمَانَ إِلَّا أَنَّهُ كَانَ يُقْسِمُ عَلَيْهِمْ أَنْ يَلْقُوا سُيُوفَهُمْ. وَهَجُمَ الثَّوَارُ عَلَى الْخَلِيفَةِ فَضْرَبَهُ رَجُلٌ مِصْرِيٌّ مِنْ بَنِي سَدُوسٍ يَقَالُ لَهُ: جَبَلَةُ أَيْ الرَّجُلِ الْأَسْوَدُ بِسَيْفٍ وَهُوَ يَقْرَأُ الْقُرْآنَ فَأَتَقَاهُ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ بِيَدِهِ، فَقَطَعَهَا وَالْمُصْحَفُ بَيْنَ يَدَيْهِ فَنَضَحَ الدَّمُ عَلَى قَوْلِهِ تَعَالَى: "فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ" فَسَقَطَ الْمُصْحَفُ<sup>1</sup> مِنْ يَدِهِ فَقَالَ عُثْمَانُ: "أَمَّا وَاللَّهِ إِنَّهَا لِأَوَّلُ كَفِّ خَطَتِ الْمُفْصَلِ."

وَذَلِكَ أَنَّهُ كَانَ مِنْ كُتَيْبَةِ الْوَحْيِ وَهُوَ أَوَّلُ مَنْ كَتَبَ الْمُصْحَفَ مِنْ إِمْلَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَجَاءَتْ زَوْجَتُهُ نَائِلَةُ تَحْجِزُ عَنْهُ فَتَعَمَّدَهَا أَحَدُ الْمُجْرِمِينَ فَضْرَبَ يَدَهَا فَقَطَعَ أَصَابِعَهَا. ثُمَّ ضْرَبَ عُثْمَانَ فَقَتَلَهُ. وَكَانَ اسْتِشْهَادُهُ رَضِيَ اللَّهُ عَنْهُ يَوْمَ الْجُمُعَةِ الثَّامِنِ عَشَرَ مِنْ ذِي الْحِجَّةِ عَامَ 35هـ. فَرَحِمَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ رَحْمَةً وَاسِعَةً وَجَزَاهُ عَنِ الْإِسْلَامِ وَالْمُسْلِمِينَ خَيْرَ الْجَزَاءِ.

The carrier of this fake letter was traveling near to the Egyptians. He exposed to them and they said to him: "What is this? What is your matter?" He said: "I am a messenger of the Leader of the Believers, going to his governor at Egypt." They searched him personally and astonished to find the fake letter. It became clear that this man was a messenger to show this (plot). They returned to U'thman. U'thman asked to investigate this letter but they refused and said: "Allah has made your blood lawful for us. The insurgents besieged the home of U'thman. A lot of companions and their sons tried to defend U'thman but he gave them oath to not use their swords (to protect his life).

The insurgents attacked on the Caliph and an Egyptian man from Banu Sadoos who was called Jabala i.e. a black man stabbed him with a sword while he was reciting the Quran. U'thman protected him with his hand but it cut it. The copy of the Quran was in front of him. The blood dripped down on Allah's words: "Soon Allah will be enough for you and He is the Listener the Knowledgeable." The copy fell down from his hand. U'thman said: "By God! This is the first hand palm which wrote the Mufassal."

That was because he was one of the scribes of revelation. He is the first person who wrote the copy of the Quran as dictated by Allah's Prophet. His wife Nailah came to protect him. One of the criminals intended to kill her and stabbed on her hand and cut her fingers. Then he stabbed U'thman and killed him. His martyrdom was on Friday, 18 Zul Hajj 35H. May Allah be Merciful for the Leader of the Believers with a vast mercy and reward him with the best reward due to his service for Islam and Muslims.

(1) The word "Al-Mushaf" is used to describe a particular copy of the Quran. It is not a synonym of the Quran. It is used only for a specific copy of the Quran.

Explanation	Word	Explanation	Word	Explanation	Word
It sprinkled	نَضَحَ	Insurgents, rebellious	الثَّوَارَ	Fake, forged	الْمَزُورُ
Soon Allah will be enough for you	فَسَيَكْفِيكَ	He tried	حَاوَلَ	Short way	مَقَرَّةٍ
It wrote	خَطَتِ	He asked by giving an oath	يُقْسِمُ عَلَيْهِمْ	He encountered	يَتَعَرَّضُ
Quranic Surahs from الناس ق —	الْمُفْصَلِ	To put	أَنْ يَلْقُوا	They searched him	فَتَشَوْا
She defended him	تَحْجِزُ عَنْهُ	He attacked	هَجَمَ	Your blood	دَمَكَ
He intended to kill her	فَتَعَمَّدَهَا	He defended it	اتَّقَاهُ	They besieged	أَحَاطَ

## Lesson 14B: Caliph U'thman & A'li رضي الله عنهما

علي بن أبي طالب رضي الله عنه (35 - 40 هـ)

Ali Ibn Abi Talib

نسبه: هو عليُّ بنُ أبي طالبٍ ابنُ عمِّ رسولِ الله صلى الله عليه وسلم وزَوْجُ ابنتِهِ فَاطِمَةَ رضي الله عنها. وهو رَابِعُ الخلفاء الراشدينَ وأحدُ العَشْرَةِ المُبَشَّرِينَ بِالْجَنَّةِ. وَلَدَ قَبْلَ البَعَثَةِ بِعَشْرِ سِنِينَ. وَيُلَقَّبُ علي رضي الله عنه بِأَبِي السَّبْطَيْنِ يَعْنِي الْحَسَنَ وَالْحُسَيْنَ وَيُكْنَى أبا الحسن ولَقِبَهُ رسولُ الله صلى الله عليه وسلم بِأَبِي تُرَابٍ. فَقَدْ رَوَى البخاري أَنَّ عليًّا دَخَلَ على فَاطِمَةَ ثُمَّ خَرَجَ فَاضْطَجَعَ فِي المَسْجِدِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم: "أَيْنَ ابْنُ عَمِّكَ؟" قَالَتْ: "فِي المَسْجِدِ." فَخَرَجَ إِلَيْهِ فَوَجَدَ رِدَاءَهُ قَدْ سَقَطَ عَنْ ظَهْرِهِ وَخَلَصَ التُّرَابُ إِلَى ظَهْرِهِ. فَجَعَلَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ فيقول: اجْلِسْ يَا أبا ترابٍ. مرتين. إسلامه: كان علي رضي الله عنه أَوَّلَ مَنْ أسلمَ مِنَ الصُّبَّيَّانِ وكان يَعيشُ فِي كَنَفِ الرُّسُولِ صلى الله عليه وسلم فَقَدْ كَفَّلَهُ وَتَوَلَّى تَرْبِيَتَهُ لِيُخَفِّفَ عَنْ عَمِّهِ شَيْئًا مِنَ مُؤَوَّاتَةِ العِيَالِ. وَحِينَما بُعِثَ الرُّسُولُ صلى الله عليه وسلم كان علي لا يَزَالُ فِي حُجْرِهِ فَدَعَاهُ إِلَى الإِسْلَامِ فَأَمَّنَ بِهِ وَصَدَّقَهُ وكان لَهُ مِنَ العُمُرِ ثَمَانِي أَوْ عَشَرَ سِنِينَ. صِفَاتِهِ الخَلْقِيَّةُ: كان رضي الله عنه عَالِمًا ذَكِيًّا أَشْتَهَرَ بِالفَصَاحَةِ والشَّجَاعَةِ والمُرُوءَةِ والوَفَاءِ واحْتِرَامِ العُهُودِ. وكان يَسْتَوَحِشُ مِنَ الدُّنْيَا وَزَهْرَتِهَا وَيَأْنَسُ بِاللَّيْلِ وَوَحْشَتِهِ وَيُعْجِبُهُ مِنَ اللِّبَاسِ مَا قَصَرَ وَمِنَ الطَّعَامِ مَا خَشِنَ. وكان يُعْظِمُ أَهْلَ الدِّينِ وَيُقَرِّبُ المَساكينَ وكان يُخَاطِبُ الدُّنْيَا فيقول: "عُمُرُكَ قَصِيرٌ وَمَجْلِسُكَ حَقِيرٌ وَخَطَرُكَ قَلِيلٌ. آه آه! مِنْ قِلَّةِ الرِّزَادِ وَبُعْدِ السَّفَرِ وَوَحْشَةِ الطَّرِيقِ."

**His Family Chain:** He is A'li Ibn Abi Talib, the son of the uncle of Allah's Prophet and the husband of his daughter Fatima. He is the fourth of the rightly-guided caliphs and one of those ten who were given the good news of the Paradise. He was born 10 years before the announcement (of prophethood). A'li is given the tile of Abu Sibtaen (the father of two grandsons of the Prophet) i.e. Hassan and Hussain. He is given the Kuniyyah of Abul Hassan. The Prophet of Allah gave him the tile of Abu Turaab (the bearer of soil). Bukhari narrated that A'li entered into the Fatima's house, then he came out and slept in the Mosque. The Prophet said (to her): "Where is your cousin?" She replied: "In the Mosque." When he came out, he found that his (Ali's) shawl fell down from his back and the dust has reached his back. He said thrice: "Sit! O Aba Turaab!!!"

**His Conversion to Islam:** A'li was the first of the children who converted to Islam. He used to live with the Prophet. He used to be his guardian and responsible for his growth in order to reduce the burden of his uncle in taking care of family. When the Prophet was raised, A'li was in his home. He called him towards Islam, so he believed in him and testified him. His age was 8 or 10 years.

**His Character:** He was an intelligent scholar famous for his eloquence, bravery, generosity, loyalty and fulfillment of promises. He used to avert from the world and its enjoyments. He was inclined more towards night and its loneliness. He used to like a short dress (not fancy) and a rough food. He used to respect the religious people and to bring poor people near to him. He used to address the world and say: "Your age is short, your company is inferior and your idea is less. Alas! Alas! Due to lack of provisions, length of distance and loneliness of the way (in the journey to the real life).

Explanation	Word	Explanation	Word	Explanation	Word
He desolates	يَسْتَوَحِشُ	Protection, shelter	كَنَفٍ	Two grandsons (sons of daughter)	السَّبْطَيْنِ
He loves	يَأْنَسُ	He took care of	كَفَّلَ	Dust, soil	تُرَابٍ
Its flowers, colors, enjoyments	زَهْرَتِهَا	So that he reduces	لِيُخَفِّفُ	He lie down on one side	اضْطَجَعَ
Loneliness	وَحْشَةٍ	Cooperation	مُؤَوَّاتَةٍ	It touched directly	خَلَصَ
It became hard and rough	خَشِنَ	At that time	حِينَما	Children, plural of صبي	الصُّبَّيَّانِ



## Lesson 14B: Caliph U'thman & A'li رضي الله عنهما

فضله: فَضَائِلُ علي رضي الله عنه كثيرة منها: قولُ النبي صلى الله عليه وسلم: "أَنْتَ مِنِّي وَأَنَا مِنْكَ." وقولُ عمرَ بن الخطاب رضي الله عنه: "تَوَقَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُ رَاضٍ." وفي غزوة خيبرَ حينَما استعصى على المسلمين حصنان، قال النبي صلى الله عليه وسلم: "لَأَعْطِيَنَّ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ." قال فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَهْمُ يُعْطَاهَا. فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا، فَقَالَ: "أَيْنَ عَلِيُّ بْنُ أَبِي تَالِبٍ؟" فَقَالُوا: "يَشْتَكِي عَيْنَيْهِ يَا رَسُولَ اللَّهِ!" قَالَ: "فَارْسِلُوا إِلَيْهِ." فَأَتَوْنِي بِهِ، فَلَمَّا جَاءَ بِصِقِّ فِي عَيْنَيْهِ، وَدَعَا لَهُ. فَبَرَأَ حَتَّى كَانَ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَفَتَحَ اللَّهُ عَلَيْهِ.

تضحيتة بنفسه: كان علي رضي الله عنه كأفاضل الصحابة لا يُبالي حين يُقدِّمُ أي شيء في سبيل هذه الدعوة فقد ضحى بنفسه وماله، فهو رضي الله عنه أَوَّلُ مَنْ قَدَّى بِنَفْسِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدْ نَامَ فِي فِرَاشِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْهَجْرَةِ مَعَ أَنَّهُ يَعْلَمُ أَنَّ الْمُشْرِكِينَ قَدْ اتَّفَقُوا عَلَى قَتْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاشْتَرَكُوا فِي جَمِيعِ الْغَزَوَاتِ غَدَا غَزْوَةَ بُؤُوكَ.

خلافته: بعد مقتل عثمان رضي الله عنه اختارهُ المسلمون أميرًا لَهم فلم يَقْبَلْ وَأَحَبَّ أَنْ يَكُونَ وَزِيرًا بَدَلًا أَنْ يَكُونَ أَمِيرًا إِلَّا أَنَّ الصَّحَابَةَ أَصْرُوا عَلَيْهِ لِلْخَلَاصِ مِنَ الْمَآزِقِ الَّذِي كَانُوا فِيهِ فَقَدْ كَانَ الثَّوَارُ هُمُ الْمُسَيِّرُونَ عَلَى زَمَامِ الْأُمُورِ فِي الْمَدِينَةِ بَعْدَ قَتْلِهِمُ الْخَلِيفَةَ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ ظِلْمًا وَعُدْوَانًا بَلْ هَدَّدَ الثَّوَارُ أَهْلَ الْمَدِينَةِ بِقَتْلِ أَهْلِ الشُّرَى وَكِبَارِ الصَّحَابَةِ، وَمَنْ يَقْدِرُونَ عَلَيْهِ مِنْ دَارِ الْهَجْرَةِ إِنْ لَمْ يَجِدُوا أَحَدًا يُقْبِلُ الْخَلَاْفَةَ.

**His Virtues:** A'li has a lot of virtues. Prophet's saying is one of that that "You are from me and I am from you." And the statement of U'mar Ibn Al-Khattab that: "Allah's Prophet died and he was happy with him." In the battle of Khyber when the Muslims had to face two forts. The Prophet said: "Definitely, tomorrow I'll give the flag to a man upon whom hand, Allah will give us victory." He said that people passed their night to guess at the night time that to whom he will give it. When the people came to the Prophet together next morning, they expect that he will give it (to them) but he said: "Where is A'li Ibn Abi Talib?" They said: "His eyes have got infection, O Allah's Prophet!" He said: "Send him to me." When he came with an infection in his both eyes, he prayer for him. He recovered as he did not have any pain before. He gave the flag to him and Allah made them victorious by him.

**His Personal Sacrifice:** A'li, like other companions did not care when anything brought in the way of this message. He used to sacrifice himself and his money. He is the first person who sacrificed himself for Allah's Prophet. On the night of migration, he slept on the bed of the Prophet although he knew that the pagans have agreed to kill Allah's Prophet. He participated in all battles except the expedition of Tabuk.

**His Caliphate:** After the martyrdom of U'thman, the Muslims elected him their ruler. He did not accept it and loved to become a minister instead of being the ruler. But the companions insisted him in order to get rid of the dilemma they were facing. The insurgents were dominating the affairs of Madina after the murder of the Caliph U'thman unjustly and aggressively. The insurgents threatened the people of Madina to kill the people of consultation (Parliament), the great companions and whomever they can kill in the land of migration if anyone did not accept the Caliphate.

Explanation	Word	Explanation	Word	Explanation	Word
They insisted	أَصْرُوا	Eye infection	صِقِّ	Happy, pleased	راض
Rescue, get rid of	الْخَلَاصِ	He became healthy	بَرَأَ	It became an obstacle	استعصى
Dilemma, problem	الْمَآزِقِ	Pain, infection	وَجَعٌ	Two forts	حصنان
Insurgents, revengeful	الثَّوَارُ	He did not care about	لَا يُبَالِي	Flag (of an army)	الرَّايَةَ
Commanding, leading	مُسَيِّرُونَ	He take risk of his life	قَدَّى	They thought and discussed	يَدُوكُونَ
They threatened	هَدَّدَ	Bed	فِرَاشِ	He complains	يَشْتَكِي

## Lesson 14B: Caliph U'thman & A'li رضي الله عنهما

وقالوا ذوئهم: "يا أهل المدينة! فقد أجلناكم يومين فوالله لئن لم تفرغوا لتقتلن غداً علياً وطلحة والزبير وأتاساً كثيرين، ولما عزم عليه المهاجرون والأنصار رأى ذلك قرصاً عليه فانقاد إليه وفي يوم السبت التاسع عشر من ذي الحجة خرج علي رضي الله عنه إلى المسجد فصعد المنبر فبايعه المهاجرون والأنصار وكان ممن بايعه الزبير بن العوام، وطلحة بن عبيد الله.

أهم أعمال علي بن أبي طالب رضي الله عنه بعد توليه الخلافة

شاء الله تعالى أن تطول الفتنة بعد مقتل عثمان رضي الله عنه وتتجدد أحداثها بمكر وحيل أعداء الإسلام ابتلاءً وامتحاناً للمسلمين، فهو سبحانه حكيم في قضائه عليهم في أقداره. فبعد أن بويع علي رضي الله عنه بالخلافة قام علي رضي الله عنه بما يلي:

أولاً: عزل علي رضي الله عنه أمراء عثمان الذين يشتكي منهم الناس وعزل أيضاً من لا يتفق مع سياسته. ثانياً: أجل علي رضي الله عنه معاوية قتلة عثمان ريثما يستقر حكمه يجتمع عليه المسلمون في البلاد الأخرى.

موقف بعض الصحابة رضي الله عنهم من هذه الأعمال: استجاب بعض الأمراء لهذا العزل ولم يستجيب قسم منهم من بينهم أمير الشام معاوية بن أبي سفيان رضي الله عنهما مع اعتباره يفضل علي رضي الله عنه وتسليمه بجلالة قدره. وكان سبب عدم استجائيه رضي الله عنه هو إصراره على ضرورة القصاص من المجرمين قبل البيعة، وهذا هو بداية الخلاف، وما جرى بين علي ومعاوية رضي الله عنهما.

Some others of them said: "O People of Madina! We have given you a period of two days. By God! If you do not become free, we'll assassinate A'li, Talhah, Zubair and a lot of people tomorrow." When they forced, the Migrators and Ansaar considered it obligatory on them, they followed it. On Saturday, 29 Zul-Hajj, A'li came out to the Mosque and climbed on the pulpit. The Migrators and the Ansaar gave him the oath of allegiance. Zubair Ibn A'wwam and Talhah Ibn U'baidullah were among those who gave him the oath of allegiance.

### Important Steps of A'li Ibn Abi Talib after His Appointment as a Caliph

Allah wanted to prolong the test after martyrdom of U'thamn by new events as an affliction and as a test for the Muslims caused by the conspiracies and tricks of the enemies of Islam because He, the Exalted is the Wise in His decisions and Knowledgeable in His planning. After A'li was given the oath of allegiance for caliphate, A'li established the following:

First: A'li dismissed the governors of U'thman about whom people were complaining. He also dismissed those who did not agree with his policies. Second: A'li delayed the punishment for the murder of U'thman, he was waiting for establishment of his rule and agreement of the Muslims of other cities on it.

Point of View of Some Companions about this Steps: Some governors accepted this dismissal but an outfit of them did not accept it. The governor of Syria Mu'awiyah Ibn Sufyan was among them along with his recognition of the virtues of A'li and acceptance of his high rank. The reason of lack of this agreement was his assertion on the essentiality of taking retaliation from this criminals before giving oath of allegiance. This was the start of the dispute which occurred between A'li and Mu'awiyah.

Explanation	Word	Explanation	Word	Explanation	Word
At that time	رَيْثَمًا	By hook or crook	مَكْرٍ وَحِيلٍ	We give time (to you)	أَجَلْنَا
It become stable	يَسْتَقَرُّ	Enemies	أَعْدَاءُ	You become free	تَفْرَغُوا
Acceptance, confession	اعْتِرَافٍ	Affliction, trouble	ابْتِلَاءٌ	They followed it	انْقَادَ
Emphasis	إِصْرَارُ	Planning	أَقْدَارٍ	Anarchy, disorder	الْفِتْنَةُ
Retaliation, punishment	الْقِصَاصِ	He dismissed	عَزَلَ	It was renewed	تَتَجَدَّدُ
Start	بِدَايَةٍ	Punishment	مُعَاقِبَةٌ	Its events	أَحْدَاثُهَا



## Lesson 14B: Caliph U'thman & A'li رضي الله عنهما

(وهذا الاختلاف) كان مَبِينًا على الاجتهاد لا مُنَازَعَةً مِنْ مُعَاوِيَةَ فِي الْإِمَامَةِ. لَذَلِكَ قَرَّرَ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ أَنَّ كِلَاهُمَا مَاجُورٌ لِلْمُصِيبِ أَجْرَانِ وَلِلْمُخْطِئِ أَجْرٌ وَاحِدٌ. كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أخطأَ فَلَهُ أَجْرٌ." (فتح الباري 318/13) وَقَدْ نَتَجَ عَنْ اسْتِغْلَالِ الْحَاقِدِينَ لِهَذَا الْخِلَافِ حَرْبَانِ مُؤَسَّفَتَانِ بَيْنَ الْمُسْلِمِينَ دَفَاعًا عَمَّا يَعْتَقِدُهُ كُلُّ فَرِيقٍ مِنَ الْحَقِّ وَالصَّوَابِ فَكَانَتِ الْأُولَى: مَعْرَكَةُ الْجَمَلِ 36هـ: وَسَبَّبَهَا أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَمَعَهَا طَلْحَةُ وَالزُّبَيْرُ رَضِيَ اللَّهُ عَنْهُمَا سَارُوا إِلَى الْبَصْرَةِ وَمَعَهُمْ كَثِيرٌ مِنَ النَّاسِ بِنِيَّةِ تَأْلِيفِ الْقُلُوبِ وَتَهْدِئَةِ الْوَضْعِ الْمُضْطَرِبِّ وَالْإِصْلَاحِ بَيْنَ النَّاسِ حِينَمَا اخْتَلَفُوا بَعْدَ اسْتِخْلَافِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ مُمْتَلِينَ بِذَلِكَ قَوْلُهُ تَعَالَى: "لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ." (النساء 4:114)

وَبَعْدَ أَنْ سَمِعَ عَلِيٌّ بِخُرُوجِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا إِلَى الْبَصْرَةِ خَرَجَ بِجَيْشِهِ يُرِيدُ الْإِصْلَاحَ أَيْضًا بِذَلِكَ قَوْلُهُ رَضِيَ اللَّهُ عَنْهُ عِنْدَمَا سُئِلَ: "أَيُّ شَيْءٍ تُرِيدُ؟" وَإِلَى أَيْنَ تَذْهَبُ؟" فَقَالَ: "أَمَّا الَّذِي تُرِيدُ وَنَوْيِي فَالْإِصْلَاحُ إِنْ قَبِلَ مِنَّا أَصْحَابُ عَائِشَةَ وَأَجَابُوا لَنَا إِلَيْهِ." قَالَ: "فَإِنْ لَمْ يُجِيبُوا إِلَيْهِ؟" قَالَ: "نَدْعُهُمْ بِعُدْرِهِمْ وَنُعْطِيهِمُ الْحَقَّ وَنُسِيرُ." قَالَ: "فَإِنْ لَمْ يَرْضُوا؟" قَالَ: "نَدْعُهُمْ مَا تَرَكُونَا." قَالَ: "فَإِنْ لَمْ يَتْرَكُونَا؟" قَالَ: "امْتَنَعْنَا مِنْهُمْ..."

This dispute was based on Ijtihad (personal judgment). There was no dispute from Mu'awiyah about the government. That's why the followers of Sunnah and the Government, agreed that both of them will be rewarded (by Allah). For the person having the right opinion will have double reward while the one committing mistake will have a single reward. As Allah's Prophet said: "When a ruler makes a decision and exert his judgment (with sincerity) and reaches to the right opinion, there is a double reward for him. If he decides by making judgment and commits a mistake, there is a single reward for him (due to his sincerity)." The conspiracy of the malicious people resulted in two regrettable wars among Muslims. Each party in that defends it by the belief that he is at right. The first of them was:

**The Battle of Jamal (36H):** Its reason was that Ayesha along with Talhah & Zubair traveled to Basrah. A large number of people were with them for reconciling the hearts, calming down the disturbance and making reconciliation among the people because they were disputing that time after the appointment of A'li as a caliph. They were the examples of Allah's statement: "There is nothing good in their secret consultation except the one who advised for charity or good practices or making reconciliation among people."

After that, Ali heard that A'yesha has gone out to Basrah. He came out with his army intending for reconciliation too. The argument for that is his statement when he was asked: "For which thing do you intend and where are you going?" He said: "What we want and intend is reconciliation, if followers of A'yesha accept it from us and respond to that." He asked: "If they don't accept it." He replied: "We'll call them for their reason and will give them the right and will travel." He asked: "If they disagree?" He replied: "We'll ask them to not leave us." He asked: "If they do not leave us?" He replied: "We'll keep ourselves from them (i.e. we will not attack on them)."

**Rule of the Day!** If you have to express "one of them .... while the other....." in Arabic, you use the words **وَالْآخَرُ أَحَدُهُمَا ...** used e.g. **فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يَتَقَبَّلْ مِنَ الْآخَرِ** (So it was accepted from one of them but not accepted from the other one).

Explanation	Word	Explanation	Word	Explanation	Word
Calming	تَهْدِئَةٌ	It resulted	نَتَجَ	Mutual dispute	مُنَازَعَةٌ
Disturbed	مُضْطَرِبٌ	Exploitation	اسْتِغْلَالٌ	He decided	قَرَّرَ
Similar to	مُمْتَلِينَ	Malicious people i.e. Abdullah Ibn Saba etc.	حَاقِدِينَ	Rewarded	مَاجُورٌ
Their secret conversation	نَجْوَاهُمْ	Two sad events	مُؤَسَّفَتَانِ	One who did right	الْمُصِيبِ
We intend	نَوْيِي	Reconciling hearts	تَأْلِيفِ الْقُلُوبِ	One who committed a mistake	الْمُخْطِئِ

## Lesson 14B: Caliph U'thman & A'li رضي الله عنهما

فَنَعِمَ إِذْ وَارَ الْجَوَارِ وَالتَّفَاهُمَ بَيْنَهُ وَبَيْنَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَمِنْ مَعَهَا. وَبَاتَ الْجَيْشَانُ بَخِيرَ لَيْلَةٍ. وَلَكِنْ أَهْلُ الْفِتْنَةِ عَبْدُ اللَّهِ بْنُ سَبَّأٍ وَمَنْ مَعَهُ خَافُوا عَلَى أَنْفُسِهِمْ مِنَ الْإِتِّفَاقِ بَيْنَ الطَّرَفَيْنِ فَقَامُوا مَعَ الْفَجْرِ وَانْقَسَمُوا قِسْمَيْنِ وَهَجُمَ كُلُّ قِسْمٍ عَلَى مُعَسَّكَرِ الْآخَرِ. فَقَامَ النَّاسُ إِلَى سِلَاحِهِمْ وَهُمْ يَطْتُونُ الْغَدَرَ وَاشْتَبَكَ الْمُسْلِمُونَ فِي قِتَالِ مَرِيرٍ حَتَّى عَقَرَ جَمَلُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَتَفَرَّقَ النَّاسُ وَانْتَهَتْ الْمَعْرَكَةُ وَرَجَعَتْ عَائِشَةُ إِلَى مَكَّةَ بَعْدَ أَنْ جَهَّزَهَا عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِكُلِّ مَا تَحْتَاجُ وَسَارَ بِجَانِبِ هَوْدَجِهَا مَاشِيًا حَتَّى خَارَجَ الْمَدِينَةَ وَسَيرَ مَعَهَا أَخَاهَا مُحَمَّدٌ بْنُ أَبِي بَكْرٍ وَسَيرَ أَوْلَادُهُ مَعَهَا مُسِيرَةً يَوْمَ.

وَالثَّانِيَةُ: مَعْرَكَةُ صَفِينِ سَنَةِ 37 هـ: وَهِيَ الْمَعْرَكَةُ الثَّانِيَةُ نَتِيجَةً لِهَذَا الْخِلَافِ الَّذِي وَقَعَ بَيْنَ عَلِيٍّ وَمَعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُمَا. وَاسْتَعْلَلَهُ الْحَاقِدُونَ وَسَبَقُوا أَنْ يَبْنِيَ أَسْبَابُ هَذَا الْخِلَافِ. كَانَ أَصْحَابُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَأَصْحَابُ مَعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَدْ تَكَاتَبَا مَدَّةَ سَنَةٍ أَشْهُرَ قَبْلَ الْمَعْرَكَةِ وَهَذَا يُدَلُّ دَلَالَةً وَاضِحَةً عَلَى كُرْهِهِمَا رَضِيَ اللَّهُ عَنْهُمَا لِلْقِتَالِ وَرَغْبَتِهِمَا فِي الْإِصْلَاحِ وَلَكِنْ لَمْ يَتَوَصَّلَا إِلَى نَتِيجَةٍ خِلَالَ هَذِهِ الْمُدَّةِ فَبَدَأَتِ الْمَعْرَكَةُ بِالْخُطُوبَاتِ التَّالِيَةِ:

أَوَّلًا: مُنَاوَشَاتِ بَيْنَ الطَّرَفَيْنِ: وَذَلِكَ مِنْ أَجْلِ الْمَاءِ الَّذِي كَانَ تَحْتَ سَيِّطَرَةِ جَيْشِ مَعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ فَتَقَاتَلَ الْفَرِيقَانِ وَانْتَصَرَ جُنْدُ عَلِيٍّ وَأُزْحُوا جُنْدُ مَعَاوِيَةَ عَنْ مَوَاقِعِهِمْ فَأَمَرَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ أَصْحَابَهُ أَنْ خُذُوا مِنَ الْمَاءِ حَاجَتَكُمْ وَخَلُّوا عَنْهُمْ. ثَانِيًا: بَدَأَ الْقِتَالُ بَيْنَ الطَّرَفَيْنِ بِقُوَّةٍ مُخْتَلِفَةٍ دُونَ أَنْ يَظْهَرَ انْتِصَارُ حَاسِمٍ لِأَيِّ فَرِيقٍ وَإِنْ كَانَتْ الْكَفَّةُ رَاجِحَةً لِصَالِحِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَمَعَ ذَلِكَ كَانَ الْكَثِيرُ مِنْ أَفْرَادِ الْجَيْشَيْنِ يَلْتَقُونَ فِي اللَّيْلِ وَيَتَحَدَّثُونَ.

So it became good after that and the dialogue started. There was a reconciliation between him and A'yesha and those who were with her. The two armies spent a good night. But the people of deception i.e. A'bdullah Ibn Saba and his followers feared about themselves due to this agreement between the two sides. They stood up at dawn and divided themselves into two groups. Each group attacked on the other camp. People stood up with their weapons. They were assuming a breach of contract (by the other party). The Muslims clashed in a bitter fight until the legs of the camel of A'yesha were cut. People scattered and the battle was over. A'yesha returned to Makkah after that A'li provided her everything she needed. He also walked by foot along with her houdah until she came out of the town. Her brother Muhammad Ibn Abi Bakr traveled with her and his children also traveled to a distance of one day.

**Second – The Battle of Siffin (37H):** That is the second battle as a result of that dispute which occurred between A'li and Mu'awiyah. The malicious people exploited it. The reasons for this dispute are already discussed. The companions of A'li and those of Mu'awiyah exchanged letters for a period of six months before this battle. This is the clear proof of the hatred of both of them for fighting and the love of both of them for reconciliation. But they did not reach to a result during this period. So the battle started on the following lines.

First – Skirmishes between the Two Sides: That was due to the water which was under the control of the army of Mu'awiyah. The both parties fought and the army of A'li dominated while the army of Mu'awiyah was removed from their place. A'li instructed his fellows to take the water according to their need and leave them.

Second – The fight starting among the two parties with different force. It was not clear that which party will dominate decisively although the scale was heavy on the side of A'li. A large number of people of both armies used to meet at night time and talk.

Explanation	Word	Explanation	Word	Explanation	Word
They reached	يَتَوَصَّلَا	He prepared goods for her	جَهَّزَهَا	Their mutual agreement	التَّفَاهُمَ
Fights, battles	مُنَاوَشَاتٍ	Howdah, seat of camel	هَوْدَج	Arms, weapons	سِلَاح
Under control of	سَيِّطَرَةَ	Waling	مَاشِيًا	Breach of agreement	الْغَدَرَ
They were removed	أُزْحُوا	Equal to the distance of	مُسِيرَةً	He fought	اشْتَبَكَ
Decisive	حَاسِمٍ	Both of them wrote letters to each other	تَكَاتَبَا	Bitter	مَرِيرٍ
Balance	الْكَفَّةُ	Hatred	كُرْهُ	It was injured	عُقِرَ

## Lesson 14B: Caliph U'thman & A'li رضي الله عنهما

نَهَايَةُ الْأَحْدَاثِ وَحُقْنُ الدِّمَاءِ بَيْنَ أَهْلِ الْعِرَاقِ وَأَهْلِ الشَّامِ: خَافَ الْمُخْلِصُونَ أَنْ يُفْنِيَ الْمُسْلِمُونَ بَعْضُهُمْ بَعْضًا فَتَمَنَّوْا مَا يُنْقِذُهُمْ وَيُوقِفُ الْقِتَالَ. وَكَانَ عَمْرُو بْنُ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ يُفَكِّرُ مَلِيًّا بِذَلِكَ حَتَّى اهْتَدَى إِلَى فِكْرَةِ التَّحْكِيمِ لِيُوقِفَ تِلْكَ الْمَقْتَلَةَ الْكُبْرَى عِنْدَ ذَلِكَ أَبَدَى الْفِكْرَةَ لِمَعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ فَفَرَحَ بِهَا وَرَفَعَ جَيْشُ الشَّامِ الْمُصَاحِفَ فَهَابَ جَيْشُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قِتَالَهُمْ وَتَوَقَّفَ الْقِتَالُ. وَقَدْ اجْتَمَعَ الْحُكَمَاءُ فِي دُومَةِ الْجُنْدَلِ وَلَمْ يَتَّصِلَا إِلَى اتِّفَاقٍ. وَتَفَرَّقَ الْجَيْشَانِ بَعْدَ مَسْأَلَةِ التَّحْكِيمِ وَمَضَى كُلٌّ إِلَى بَلَدِهِ.

كَانَ عَدَدُ الْقُرَّاءِ الَّذِينَ اعْتَرَضُوا عَلَى التَّحْكِيمِ فِي صَفَيْنَ أَرْبَعَةَ أَلْفٍ، فَهَمَّ أَقَلِيَّةٌ فِي جَيْشِ عَلِيٍّ يُقَالُ لَهُمُ "الْخَوَارِجُ".<sup>1</sup> فَقَدْ صَارُوا يُكْفَرُونَ مَنْ خَالَفَهُمْ وَيَسْتَبِيحُونَ دَمَهُ وَمَالَهُ. فَسَارَ إِلَيْهِمْ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِجَيْشِهِ فِي مُحَرَّمِ عَامِ 38 هـ وَانْتَصَرَ عَلَيْهِمْ. وَقَدْ عَامَلَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ الْخَوَارِجَ مُعَامَلَةً الْبَغَاةِ، فَلَمْ يُكْفَرُهُمْ، وَمَنَعَ جُنْدَهُ مِنْ تَعْقِيبِ فَرَارِيهِمْ، وَالْإِجْهَازِ عَلَى جَرِيحِهِمْ، وَلَمْ يَسْبَهُمْ وَلَمْ يُغْنِمِ أَمْوَالَهُمْ.

**The End of Events and the Prevention of Bloodshed between the People of Iraq & Syria:** Sincere people feared that the Muslims will destroy each other. They wished to rescue them and stop the fighting. A'mr Ibn Al-A'as used to think it for a long period of time until he reached at the idea of arbitration in order to stop that great war. He presented this thought to Mu'awiyah. He became happy with that and the Syrian Army raised copies of the Quran. The Army of A'li dreaded fighting and the war stopped. Both mediators (from two sides) gathered at "Dumat-ul Jundul" but did not reach at an agreement. The two armies separated after the issue of arbitration and each one returned to its town.

The number of the readers (of the Quran) who objected the arbitration at Siffin was 4000. They were a minority in the army of A'li. They are called "Al-Khawarij. They started declaring those who disagreed with them infidels and made his blood and wealth lawful. A'li traveled to them with his army during Muharram 38H and dominated them. A'li treated the Khwarij like insurgents but did not declare them infidel. He forbade his army to chase their escaping people and gave medical treatment to their wounded ones. He did not curse them and did not take their money as war booties.

### Do you know?

"Khawarij" was a rebellious group who declared that Caliph A'li and Mu'awiyah رضي الله عنهما are infidels. They were extremists in their views. They used to declared everyone other than their own group as "infidels". They used to make it lawful to kill others and take their wealth. Caliph A'li launched a military expedition against them which destroyed their power. After that, they continued arranging small revolts against Caliph Mu'awiyah but failed. After a long struggle, they were destroyed completely. Throughout the Muslim History (including the modern age), similar rebellious groups emerged who declared everyone except them as "infidel" and revolted against the established governments.

Explanation	Word	Explanation	Word	Explanation	Word
Chasing	تَعْقِيبٍ	It stopped	تَوَقَّفَ	Prevention of bloodshed	حُقْنُ الدِّمَاءِ
Their people who fled from the battlefield	فَارِيهِمْ	They raised an objection	اعْتَرَضُوا	That they will be destroyed	أَنْ يُفْنِيَ
Their wounded people	جَرِيحِهِمْ	Minority	أَقَلِّيَّةٌ	They rescued them	يُنْقِذُهُمْ
He did not curse them	لَمْ يَسْبَهُمْ	They declared infidels	يُكْفَرُونَ	He stopped	يُوقِفُ
He did not take their wealth as war booty	لَمْ يُغْنِمِ	The made it lawful	يَسْتَبِيحُونَ	For a long time	مَلِيًّا
		He treated	عَامَلَ	Arbitration, settling a dispute	تَحْكِيمٌ
		Rebellious against the state	الْبَغَاةِ	He feared	هَابَ

## Lesson 14B: Caliph U'thman & A'li رضي الله عنهما

استشهاد علي رضي الله عنه

استشهد رضي الله عنه في السابع عشر من شهر رمضان سنة 40هـ على يد أحد الخوارج واسمه عبد الرحمن بن ملجم الذي ظن أنه يقتله علياً رضي الله عنه يتقرب إلى الله فقد اجتمع مع زميلين له وتذكروا الأحداث التي جرت بين المسلمين. فقالوا: "يا ليتنا نقتل أئمة الضلالة ونريح منهم البلاد." فقال عبد الرحمن بن ملجم: "أنا أكفيكم علياً." وقال زميله البرك بن عبد الله: "وأنا أكفيكم معاوية." وقال عمرو بن بكر: "وأنا أكفيكم عمرو بن العاص." واتفقوا على أن يكون ذلك في ليلة واحدة وقد تمكن عبد الرحمن بن ملجم من قتل علي رضي الله عنه بسيف مسموم عندما كان ذاهباً لصلاة الفجر وهو يُنادي "الصلاة الصلاة" بينما فشل زميله في قتل معاوية وعمرو بن العاص. فرحم الله أمير المؤمنين رحمة واسعة وجزاه عن الإسلام والمسلمين خير الجزاء.

عام الجماعة<sup>1</sup> سنة 41 هـ

بأيع أهل العراق الحسن بن علي رضي الله عنهما في اليوم الذي استشهد فيه علي رضي الله عنه. وبلغ معاوية رضي الله عنه أن الحسن يعي له الجيوش لمواصلته قتاله فعبأ جيشه تحسباً واحتياطاً للأمور. فقد روى البخاري في صحيحه عن الحسن البصري قال: "استقبل والله الحسن بن علي معاوية بكتائب أمثال الجبال." فقال عمرو بن العاص: "إني لأرى كئيباً لا تؤلي حتى تقتل أقرانها." فقال له معاوية أي عمرو: "إن قتل هؤلاء هؤلاء، وهؤلاء هؤلاء من لي بأمور الناس؟ ومن لي بأبنائهم؟ ومن لي بضيعهم؟"

### Martyrdom of A'li

He was martyred on 17 Ramadan 40H by one of the Khawarij. His name was A'bdur Rahman Ibn Muljam who thought that by killing A'li, he will become near to Allah. He gathered with his two companions and discussed the incidents which occurred among the Muslims. They said: "We wish to kill these leaders of deviation and relax countries [by getting rid of] them." A'bdur Rahman Ibn Muljim said: "I'm enough for A'li." His companion Al-Birk Ibn A'bdullah said: "I'm enough for Mu'awiyah." A'mr Ibn Bakr said: "I'm enough for A'mr Ibn Al-A'aas."

They agreed to do that in one night. A'bdur Rahman Ibn Muljim attempted killing A'li with a poisonous swort while he was coming for the Fajr prayer and calling "Prayer, Prayer". His both companions failed to kill Mu'awiyah and A'mr Ibn Al-Aaas. May Allah be Merciful upon the Leader of the Believers with a wide mercy and reward him for his service for Islam and Muslims with the best reward.

### The Year of Agreement 41H

The people of Iraq gave oath of allegiance to Hassan Ibn A'li on the day when A'li was martyred. It reached to Mu'awiyah that Hassan is mobilizing armies to fight with him. He also mobilized his army to seek information and taking care of the matters. Bukhari reported in his Sahih on behalf of Hassan Al-Basari, he said: "By Allah! Hassan Ibn A'li faced Mu'awiyah with battalions like mountains." A'mr Ibn Al-A'aas said: "Definitely, I see the battalions. You will not be appointed until you fight along with similar to them." Mu'awiyah said to him i.e. A'mr: "If this and that is killed, who will be with me to take care of people matters? Who will be with me to take care of their children? Who will be with me to make their loss good?"

1. The word الجماعة is used for having an agreed-upon government. It is opposite to the situation of anarchy.

Explanation	Word	Explanation	Word	Explanation	Word
To seek information	تَحَسُّبًا	Poisoned	مَسْمُومٍ	Two friends	زَمِيلَيْنِ
He received	اِسْتَقْبَلَ	He failed	فَشَلَ	It continued	جَرَتْ
Battalions	كُتَائِبَ	Having one Government, opposite to anarchy	الْجَمَاعَةَ	We relax	نُرِيحُ
For long periods of time	أَقْرَانًا	He is mobilizing	يُعْبَى	I'll be enough from your side (to kill)	أَكْفِيكُمْ

## Lesson 14B: Caliph U'thman & A'li رضي الله عنهما

فَبَعَثَ إِلَيْهِ (أَي: إِلَى الْحَسَنِ) رَجُلَيْنِ مِنْ قُرَيْشٍ مِنْ بَنِي عَبْدِ شَمْسٍ وَهُمَا عَبْدُ الرَّحْمَنِ بْنُ سُمْرَةَ، وَعَبْدُ اللَّهِ بْنُ عَامِرٍ. فَقَالَ: "أَذْهَبَا إِلَى هَذَا الرَّجُلِ فَأَعْرِضَا عَلَيْهِ وَقُولَا لَهُ وَأَطْلِبَا إِلَيْهِ." (أَي: الصَّلَاحَ)

فَأَتِيَاهُ فَدَخَلَا عَلَيْهِ فَتَكَلَّمَا وَقَالَا لَهُ وَطَلَبَا إِلَيْهِ. فَقَالَ لَهُمَا الْحَسَنُ بْنُ عَلِيٍّ: "إِنَّا بَنُو عَبْدِ الْمَطْلَبِ قَدْ أَصَبْنَا مِنْ هَذَا الْمَالِ وَإِنَّ هَذِهِ الْأُمَّةَ قَدْ عَاثَتْ فِي دِمَائِنَاهَا." قَالَ: "فَإِنَّهُ يُعْرِضُ عَلَيْكَ كَذَا وَكَذَا وَيُطَلِّبُ إِلَيْكَ وَيَسْأَلُكَ." قَالَ: "فَمَنْ لِي بِهَذَا؟ (أَي: يُكْفِلُ لِي هَذَا)" قَالَ: "نَحْنُ لَكَ بِهِ." فَمَا سَأَلَهُمَا شَيْئًا إِلَّا قَالَا: "نَحْنُ لَكَ بِهِ."

فَصَالَحَهُ وَتَنَازَلَ لَهُ. وَهَكَذَا انْتَهَتْ الْفِتْنَةُ وَأُصْلِحَ اللَّهُ بَيْنَ الْمُسْلِمِينَ بِالْحَسَنِ رَضِيَ اللَّهُ عَنْهُ لَدَيْهِ وَعَقْلُهُ وَتَقْوَاهُ. فَتَحَقَّقَ قَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَا رَوَاهُ الْبُخَارِيُّ فِي صَحِيحِهِ: "إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ."

So he sent to him (i.e. to Hassan) two people from Banu A'bd us Shams of Quraish: They were A'bdur Rahman Ibn Sumrah and A'bdullah Ibn A'amir. He said: "Both of you go to this man and present to him this matter and demand from him" (i.e. reconciliation).

Both of them came to him and entered into his home, told him the matter and demand from him. Hassan Ibn A'li said to them. "We Banu A'bdul Muttalib have faced problems in this matter. Surely this Ummah has been devastated due this bloodshed." Both of them said: "Surely he presents this and that to you and demands you (the reconciliation)." He said: "Who will be with me for this? (i.e. who will guarantee this for me)." They said: "We are the guarantors for you in that matter." Whatever he asked from both of them, they said: "We are the guarantors for you in that matter."

So he made the reconciliation and gave up. In this way the anarchy finished and Allah made the reconciliation among the Muslims on the hand of Hassan due to his religiosity, his wisdom and his God-fearing attitude. So the saying of the Prophet became true what narrated by Bukhari in his Sahih: "Surely my this son is a chief and it is expected that Allah will make reconciliation among two big groups of Muslims by him."

### Rule of the Day!

If you search for someone and find him, you say "O! He is here!!!", you use the words **ها هو ذا**. In order to describe that "O! I'm here!!!!" **ها أنذا** is used. You've to adjust the pronouns accordingly. For example **أَيْنَ مَرِيْمُ؟ هَا هِيَ ذِي. أَيْنَ بِلَالُ وَ حَامِدُ؟ هَا هُمَا ذَانِ. أَيْنَ أَخَوَاهُ؟ هَا هُمَا أَوْلَاءُ. أَيْنَ حَامِدُ وَ شَاهِدُ؟ هَا نَحْنُ أَوْلَاءُ. أَيْنَ فَاطِمَةُ؟ هَا أَنذِي. أَيْنَ فَاطِمَةُ وَ أَخَوَاتُهَا؟ هَا نَحْنُ أَوْلَاءُ.**

### Do you know?

One of the painful debates in the literature of Muslim History is the analysis of mistakes of Caliph A'li & Mu'awiyah رضي الله عنهما. We should seek refuge of Allah from that. Both of them were the great companions of the Prophet صلى الله عليه وآله وسلم. We should respect both of them and avoid such debate due to three reasons: (1) The Prophet asked us not to blame his companions. (2) It is a useless debate which will not provide any benefit in our salvation. (3) The information available in the books of history is extremely distorted. In the second century, the extremists of different sects opponent to these two companions created a huge junk of fictitious reports about both of them. Such reports are available in the history books are extremely unauthentic. Therefore, we can never reach to a right conclusion.

Explanation	Word	Explanation	Word	Explanation	Word
It became true	تَحَقَّقَ	It is harmed by	عَاثَتْ	Both of you present it to	أَعْرِضَا
Chief	سَيِّدٌ	He guarantees	يُكْفِلُ	Both of you demand	أَطْلِبَا
Two groups	فِتْنَتَيْنِ	He abdicated	تَنَازَلَ	So they came to him	فَأَتِيَاهُ

## Lesson 15A: Mansubaat منصوبات

### The Result (1)

Now compare the result. Each word carried one mark. If your score is below 80%, repeat the test.

عربي	English	قسم
ذَكِّرُوا اللَّهَ كَثِيرًا	Remember Allah <b>a lot</b> .	حال
زَادَهُمُ اللَّهُ مَرَضًا	Allah increased them <b>in sickness</b> .	حال
آمِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ	Believe in what I've revealed while it is <b>testifying</b> what is with you.	حال
جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً	He made the earth <b>as a bed</b> and the sky <b>as a roof</b> for you.	حال
كُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ	You were <b>lifeless</b> , so He gave you life.	حال
اهْبِطُوا مِنْهَا جَمِيعًا	Come down out of it <b>together</b> .	حال
اسْتَوْقَدَ نَارًا	He ignited <b>a fire</b> .	مفعول به
كُلَا مِنْهَا رَغَدًا	Eat from it with <b>ease</b> .	حال
وَأَنزَلَ مِنَ السَّمَاءِ مَاءً	He brought the <b>water</b> down from the height.	مفعول به
رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا	They were given <b>plenty of</b> sustenance in form of fruits.	مفعول مطلق، مصدر
وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا	Be careful about the day when no person will be rewarded <b>for anything</b> instead of another person.	مفعول به
فَجَعَلْنَاهَا نَكَالًا	So We made it <b>a lesson</b> .	علة، مفعول له
ادْخُلُوا الْبَابَ سُجَّدًا	Enter in the door <b>while prostrating</b> .	حال
لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا	So that they buy <b>a small price</b> for it.	مفعول به
مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا	He passed through a town <b>while it was fallen upon</b> its roofs	حال
فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ	So We brought <b>a calamity</b> down from the sky to the offenders.	مفعول به
فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا	So 12 <b>springs</b> gushed out of it	تَمْيِيز



## Lesson 15A: Mansubaat منصوبات

عربي	English	قسم
الَّذِي أَسْرَى بَعْدَهُ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى	The One Who took His slave from the Holy Mosque (of Makkah) to the Mosque of Jerusalem <b>in one night</b> .	ظرف الزمان (مفعول فيه)
وَارْكَعُوا مَعَ الرَّاكِعِينَ	Bow down <b>with</b> those who bow down.	مفعول معه
وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ	Don't fight with them <b>near</b> the Holy Mosque.	ظرف المكان
أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ	We sent <b>a Prophet</b> in you who is one of you.	مفعول به
الَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ	Those who believe have intense <b>love</b> for Allah.	حال
إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا	I called my nation <b>day and night</b> .	ظرف الزمان
فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا	So whoever fear about the testator <b>a biased inclination or injustice</b>	حال
قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ	You've disbelieved <b>after</b> your faith	ظرف الزمان
لَا تَوَاعِدُوهُمْ سِرًّا	Don't make a promise with them <b>secretly</b> .	حال
وَلَا تُمَسِّكُوهُمْ ضِرَارًا	Don't hold them <b>in order to harm</b> .	مفعول له، علة
فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا	So if you fear (a danger, then pray) <b>while on foot or mounting</b> .	حال
فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا	So He revealed to them to exalt (Allah) <b>in the morning and evening</b> .	ظرف الزمان
فَمَنْ كَانَ مِنْكُمْ مَرِيضًا	So whoever in you is <b>sick</b>	حال
يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ	The man wants to disobey <b>in front of</b> Him.	ظرف المكان
فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً	So beat them with 80 <b>lashes</b>	تَمْيِيز
مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا	Who is the one who give a loan to Allah <b>as a good loan</b> .	قرضًا: مصدر، حسنًا: صفتُ مصدر
وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً	We promised Moses for 30 <b>nights</b>	تَمْيِيز



## Lesson 15A: Mansubaat منصوبات

عربي	English	قسم
الآن خَفَّفَ اللَّهُ عَنْكُمْ	Now, Allah has reduced (the responsibility) on you.	ظرف الزمان
تَجْرِي تَحْتَهَا الْأَنْهَارُ	Rivers will flow under it.	ظرف المكان
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ	Surely, Allah is with the steadfast people.	مفعول معه
فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا	So eat whatever Allah has given you as a lawful and pure food.	حالا: مفعول به، طيبا: صفت
وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا	Proclaim the name of your Lord in the morning and evening.	ظرف الزمان
جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ	We made you a middle group so that you testify in front of people.	ظرف المكان
تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا	You will grow seven years continuously.	حال
كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا	Allah talked to Moses definitely.	مفعول مطلق
قَالُوا الْآنَ جِئْتَ بِالْحَقِّ	They said, "Now you have brought the truth."	ظرف الزمان
فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ	So what is that after truth except the deviation?	ظرف الزمان
يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا	O my father! I've seen 11 stars.	تمييز
فَأَعَذُّبُهُمْ عَذَابًا شَدِيدًا	So I'll punish them severely.	مفعول مطلق
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ	He knows what is in front of them and what is behind them.	ظرف المكان
قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا	Allah has raised Saul as a king.	حال
مَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا	Who is better than Allah in directives?	حال
بَلَغَ أَرْبَعِينَ سَنَةً	He reached at the age of 40 years	تمييز
وَفَجَّرْنَا الْأَرْضَ عُيُونًا	We caused the springs to gush out from the earth	تمييز

قسم	English	عربي
Replacement of مصدر	Soon the offenders will know that they will return what sort of return.	سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ
ابتغاء: علة تشبيها: حال	Example of those who spend their wealth <b>in order to seek</b> Allah's pleasure and <b>as a firmness</b> from themselves	مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ <b>ابْتِغَاءَ</b> مَرْضَاةِ اللَّهِ <b>وَتَشَبِيهًا</b> مِنْ أَنْفُسِهِمْ
Replacement of مصدر	Allah gave us the faculty of speech, He is the One Who gave faculty of speech to <b>everything</b>	أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ <b>كُلَّ</b> شَيْءٍ
مصدر	Surely, they plot <b>a scheme</b> and I plot <b>a scheme</b>	إِنَّهُمْ يَكِيدُونَ <b>كَيْدًا</b> وَأَكِيدُ <b>كَيْدًا</b>
Replacement of مصدر	He shows you His signs, so <b>which</b> signs of Allah you deny?	وَيُرِيكُمْ آيَاتِهِ <b>فَأَيَّ</b> آيَاتِ اللَّهِ تُنْكِرُونَ
قليلا، كثيرا: حال. جزاء: علة	So they should laugh <b>less</b> and weep <b>more due to</b> the reward they are earning.	فَلْيَضْحَكُوا <b>قَلِيلًا</b> وَلْيَبْكُوا <b>كَثِيرًا</b> <b>جَزَاءَ</b> بِمَا كَانُوا يَكْسِبُونَ
Replacement of مصدر، جاثيا: حال	You will see <b>each</b> group of people <b>kneeled down</b> .	تَرَى <b>كُلَّ</b> أُمَّةٍ <b>جَاثِيَةً</b>
مثقال: تمييز خييرا: مفعول به	So whoever does <b>good</b> equal to <b>the weight of</b> a particle will see it	فَمَنْ يَعْمَلْ <b>مِثْقَالَ</b> ذَرَّةٍ <b>خَيْرًا</b> يَرَهُ
حبا: مصدر جمما: صفت	You love wealth <b>intensely</b>	وَتُحِبُّونَ الْمَالَ <b>حُبًّا جَمًّا</b>
Replacement of مصدر	We scattered them <b>completely</b> in scattered fragments.	وَمَزَقْنَاهُمْ <b>كُلَّ</b> مُمَزَّقٍ
صبحا: حال قدحا: حال صبحا: ظرف الزمان نقعا: مفعول به جمعا: مفعول به	(I present as an evidence) the <b>snorting</b> war horses, <b>dashing off</b> sparks by the strike of their hoofs, making raids <b>in the morning</b> , and leaving <b>a trail of dust</b> as they dash into the middle of <b>the gathered (enemy troops)</b> ! Surely man is ungrateful to his Lord	وَالْعَادِيَاتِ <b>ضَبْحًا</b> ، فَالْمُورِيَاتِ <b>قَدْحًا</b> ، فَالْمُغِيرَاتِ <b>صُبْحًا</b> ، فَأَثَرُنَ بِهِ <b>نَقْعًا</b> ، فَوْسَطْنَ بِهِ <b>جَمْعًا</b> ، إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ
Replacement of مصدر	Throw into the Hell <b>every</b> stubborn disbeliever	أَلْقِيَا فِي جَهَنَّمَ <b>كُلَّ</b> كَفَّارٍ عَنِيدٍ
علة، مفعول له	Don't kill your children <b>due to fear of</b> poverty	وَلَا تَقْتُلُوا أَوْلَادَكُمْ <b>خَشْيَةَ</b> إِمْلَاقٍ

## Lesson 15A: Mansubaat منصوبات

عربي	English	قسم
فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا	Surely your reward is the Hell, <b>an ample reward</b>	جزاء: مصدر موفورا: صفت
رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا	Moses return to his people <b>while he was full of anger and grief</b>	غضبانا إسفا: حال
إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا	Surely We opened <b>a clear victory</b> upon you	فتحا: مصدر مبيننا: صفت
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ	Those who remember Allah while <b>standing, sitting</b> or laying on their sides	حال
وَاهْجُرْهُمْ هَجْرًا جَمِيلًا	Leave them <b>in a beautiful way</b>	هجرا: مصدر جميلا: صفت
أَلَّا تَكَلَّمَ النَّاسُ ثَلَاثَ لَيَالٍ سَوِيًّا	That you will not speak people for three <b>continuous</b> nights	حال
أَنَّا صَبَبْنَا الْمَاءَ صَبًّا	Surely, We poured the <b>plenty of</b> water out for you	مصدر
ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا	Then We broke the earth <b>wide open</b>	مصدر
رَفَعْنَاهُ مَكَانًا عَلِيًّا	We raised him to <b>a high place</b>	ظرف المكان
وَمَهَّلَهُمْ قَلِيلًا	Give them <b>a small</b> time limit	حال
مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ	Who sells his soul <b>in order to seek</b> Allah's pleasure	مفعول له، علة
إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا	When the verses of The Merciful are recited in front of them, they fall down <b>in prostrating and weeping condition</b>	حال
فَأَنْبَتْنَا فِيهَا حَبًّا وَعَنْبًا وَقَضْبًا وَزَيْتُونًا وَنَخْلًا وَحَدائقَ غُلْبًا وَفَاكِهَةً وَأَبًّا ، مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ	We grew <b>grains, grapes, nutritious vegetation, olives, dates and lush gardens (having) fruits and herbage</b> , as a <b>sustenance</b> for you and your cattle	حبا...: مفعول به متاعا: علة
صَلَّى رَسُولُ اللَّهِ فَاعِدًا وَصَلَّى وَرَاءَهُ رِجَالٌ قَائِمًا	The Prophet prayed while <b>sitting</b> and people behind him prayed while <b>standing</b>	حال

## Lesson 15A: Mansubaat منصوبات

### The Result (2)

Now compare the result. Each word carried two mark. If your score is below 80%, repeat the test.

رقم	English	عربي
3 (interrogation + same category)	They don't deceive anyone except <b>themselves</b> .	مَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ
4	Those of you who die and leave wives, they should devise a bequest for their wives for sustenance of one year without <b>driving them out</b> (of home)	وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ
3 (negation + same category)	He does not deviate except those who are <b>morally corrupt</b> .	مَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ
4	So whoever wants any (religion) other than <b>Islam</b> , it will not be accepted from him	وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ
1	So they prostrated except <b>Iblees</b>	فَسَجَدُوا إِلَّا إِبْلِيسَ
5	I visited the mosques of the city except <b>one</b>	زُرْتُ مَسَاجِدَ الْمَدِينَةِ مَا عدا واحداً
1	There are uneducated people who do not consider the "Book" (of God) anything except <b>their own wishes</b>	مِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ
5	I read the book except <b>a page</b>	قَرَأْتُ الْكِتَابَ مَا خلا صفحةً
6	Don't worship (anyone) except <b>Allah</b>	لَا تَعْبُدُونَ إِلَّا اللَّهَ
3 (interrogation + same category)	So what is the reward of that of you who does so except <b>detestation</b> ?	فَمَا جزاء مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ
3	It was not appropriate for them to enter it except <b>afraid</b> (of God)	مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ
5	He plucked the flowers except <b>a rose</b> .	قَطَعَ الْأَزْهَارَ خلا الوردِ
5	He plucked the flowers except <b>a rose</b> .	قَطَعَ الْأَزْهَارَ خلا الوردِ
3	They will not harm you except <b>teasing</b> .	لَنْ يَضُرُّوكُمْ إِلَّا أَذًى
6	Muhammad is nothing (not a god) except <b>a Prophet</b> .	وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ

## Lesson 15A: Mansubaat منصوبات

### The Result (3)

Now compare the result. Each line carried four marks. If your score is below 80%, repeat the test.

English			عربي
Allah is Powerful over everything.			اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
Surely, Allah is Powerful over everything.			إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
Action by:	Impact on Meaning:	Impact on Form:	
إنَّ	Made emphatic	Gave نصب to the word الله.	
Allah knows what they conceal.			اللَّهُ يَعْلَمُ مَا يُسْرُونَ
Definitely, Allah knows what they conceal.			أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ
Action by:	Impact on Meaning:	Impact on Form:	
أَنَّ	Made emphatic	Gave نصب to the word الله.	
They are the heads of devils.			هُوَ رُءُوسُ الشَّيَاطِينِ
Like that they are the heads of devils.			كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ
Action by:	Impact on Meaning:	Impact on Form:	
كَأَنَّ	Added the sense of 'like'	Gave نصب to the word هو.	
The punishment of Allah is hard.			عَذَابُ اللَّهِ شَدِيدٌ
But the punishment of Allah is hard.			لَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ
Action by:	Impact on Meaning:	Impact on Form:	
لَكِنْ	Added the sense of 'but'	Gave نصب to the word عذاب.	
Allah does not hesitate to describe an example.			اللَّهُ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا
Definitely, Allah does not hesitate to describe an example.			إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا
Action by:	Impact on Meaning:	Impact on Form:	
إنَّ	Made emphatic	Gave نصب to the word الله.	

English			عربي
The Day of Judgment may be near.			السَّاعَةُ تَكُونُ قَرِيبًا
I hope that the Day of Judgment may be near.			لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا
Action by:	Impact on Meaning:	Impact on Form:	
لعل	Added "I hope that"	Gave نصب to the word ساعة.	
The entire power is with Allah.			الْقُوَّةُ لِلَّهِ جَمِيعًا
Definitely, the entire power is with Allah.			أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا
Action by:	Impact on Meaning:	Impact on Form:	
أَنَّ	Made emphatic	Gave نصب to the word قوة.	
I died before.			أَنَا مِتُّ قَبْلَ
I wish that I would have been died before.			يَا لَيْتَنِي مِتُّ قَبْلَ
Action by:	Impact on Meaning:	Impact on Form:	
ليت	Added "I wish that"	Gave نصب to the word أنا.	
He killed the entire humanity.			قَتَلَ النَّاسَ جَمِيعًا
Whoever killed a person without a legal retaliation or as a mischief in the earth, so it is like that he killed entire humanity.			مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا
Action by:	Impact on Meaning:	Impact on Form:	
كَأَنَّ	Added "like that"	Gave نصب to the word ما.	
She is great.			هِيَ لَكَبِيرَةٌ
Surely, she is great.			إِنَّهَا لَكَبِيرَةٌ
Action by:	Impact on Meaning:	Impact on Form:	
إِنَّ	Made emphatic	Gave نصب to the word هي.	
They witnessed: "The Prophet is true."			شَهِدُوا: الرَّسُولُ حَقٌّ
They witnessed: "Definitely, The Prophet is true."			شَهِدُوا أَنَّ الرَّسُولَ حَقٌّ
Action by:	Impact on Meaning:	Impact on Form:	
أَنَّ	Made emphatic	Gave نصب to the word رسول.	

## Lesson 15A: Mansubaat منصوبات

English			عربي
Those are yellow camels.			هُوَ جِمَالَةٌ صُفْرٌ
Like that those are yellow camels.			كَأَنَّهُ جِمَالَةٌ صُفْرٌ
Action by:	Impact on Meaning:	Impact on Form:	
كَانَ	Added "like that"	Gave نصب to the word هو.	
Between me and you, there is distance of the East & the West.			بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ
I wish that there would be a distance of the East & the West between me and you.			يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ
Action by:	Impact on Meaning:	Impact on Form:	
لَيْتَ	Added "I wish that"	Gave نصب to the word بين but it is مبني, so no apparent change	
Majority of them don't know.			أَكْثَرُهُمْ لَا يَعْلَمُونَ
But majority of them don't know.			لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
Action by:	Impact on Meaning:	Impact on Form:	
لَكِنْ	Added "but"	Gave نصب to the word أكثر.	
She was the decisive.			هِيَ كَانَتْ الْقَاضِيَةَ
I regret that she was decisive.			يَا لَيْتَهَا كَانَتْ الْقَاضِيَةَ
Action by:	Impact on Meaning:	Impact on Form:	
لَيْتَ	Added "I regret"	Gave نصب to the word هي.	
They are hidden eggs.			هُنَّ بَيضٌ مَكْنُونٌ
Like that they are hidden eggs.			كَأَنَّهُنَّ بَيضٌ مَكْنُونٌ
Action by:	Impact on Meaning:	Impact on Form:	
كَانَ	Added "like that"	Gave نصب to the word هن.	
Allah will describe the matter after that.			اللَّهُ يُحَدِّثُ بَعْدَ ذَلِكَ أَمْرًا
I expect that Allah will describe the matter after that.			لَعَلَّ اللَّهَ يُحَدِّثُ بَعْدَ ذَلِكَ أَمْرًا
Action by:	Impact on Meaning:	Impact on Form:	
لَعَلَّ	Added "I hope"	Gave نصب to the word الله.	



## Lesson 15A: Mansubaat منصوبات

English			عربي
My nation knows.			قَوْمِي يَعْلَمُونَ
I wish that my nation would know.			يَا لَيْتَ قَوْمِي يَعْلَمُونَ
Action by:	Impact on Meaning:	Impact on Form:	
ليت	Added "I wish"	Gave نصب to the word قومي.	
He is a patient.			هُوَ مَرِيضٌ
Abraham went to the hospital because he is a patient.			ذَهَبَ إِبْرَاهِيمُ إِلَى الْمُسْتَشْفَى لأنَّهُ مَرِيضٌ
Action by:	Impact on Meaning:	Impact on Form:	
لأن	Added "because"	Gave نصب to the word هو.	
We grew up ages.			نَحْنُ أَنْشَأْنَا قُرُونًا
But We grew up ages.			لَكِنَّا أَنْشَأْنَا قُرُونًا
Action by:	Impact on Meaning:	Impact on Form:	
لكن	Added "but"	Gave نصب to the word نحن.	
We obey Allah and we obey the Prophet.			نَحْنُ أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ
We wish that we would have obeyed Allah and the Prophet.			يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ
Action by:	Impact on Meaning:	Impact on Form:	
ليت	Added "we wish"	Gave نصب to the word نحن.	
Allah guides whomever He wants.			اللَّهُ يَهْدِي مَنْ يَشَاءُ
But Allah guides whomever He wants.			لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ
Action by:	Impact on Meaning:	Impact on Form:	
لكن	Added "but"	Gave نصب to the word الله.	
The weather is cold.			الْجَوُّ بَارِدٌ
I didn't come out of home because the weather is cold			مَا خَرَجْتُ الْبَيْتَ لِأَنَّ الْجَوَّ بَارِدٌ
Action by:	Impact on Meaning:	Impact on Form:	
لأن	Added "because"	Gave نصب to the word الجو.	

## Lesson 15B: The Law of Zakat & Fasting

**The Result:** Calculate your score. Each paragraph carries 10 mark. If your score is less than 80%, repeat the exercise. The translation is provided for each paragraph. Text in parenthesis [ ] is the information not describe in the original Arabic text but its sense is understood.

The Law of Zakat	كِتَابُ الزَّكَاةِ
<p><b>تَعْرِيفُ الزَّكَاةِ</b>          الزَّكَاةُ فِي اللُّغَةِ التَّمَاءُ وَالزِّيَادَةُ. وَتُطْلَقُ عَلَى الْمَدْحِ، كَمَا فِي قَوْلِهِ تَعَالَى: "فَلَا تُزَكُّوا أَنْفُسَكُمْ" (النجم 53:32). وَتُطْلَقُ أَيْضًا عَلَى التَّطَهِيرِ كَمَا فِي قَوْلِهِ تَعَالَى: "قَدْ أَفْلَحَ مَنْ زَكَّاهَا" (الشمس 91:9). وَتُطْلَقُ عَلَى الصَّلَاحِ فَيَقَالُ رَجُلٌ زَكِيٌّ أَوْ زَانِدٌ فِي الْخَيْرِ. وَالزَّكَاةُ فِي اصْطِلَاحِ الْفُقَهَاءِ: حَقٌّ يَجِبُ فِي الْمَالِ الْبَالِغِ نَصَابًا لِلْأَصْنَافِ الثَّمَانِيَةِ الْمَنْصُوصِ عَلَيْهَا فِي كِتَابِ اللَّهِ تَعَالَى.</p> <p><b>حُكْمُ الزَّكَاةِ</b>          هِيَ أَحَدُ أَرْكَانِ الْإِسْلَامِ الْخَمْسَةِ وَهِيَ الرُّكْنُ الثَّلَاثُ بَعْدَ الشَّهَادَتَيْنِ وَالصَّلَاةِ. وَهِيَ فَرِيضَةٌ وَاجِبَةٌ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاعِ... مَنْ تَجِبَ عَلَيْهِ الزَّكَاةُ</p> <p>تَجِبُ عَلَى الْمُسْلِمِ الْحُرِّ الْمَالِكِ لِلنَّصَابِ. وَيُشْتَرَطُ فِي النَّصَابِ أَنْ يُحَوَّلَ عَلَيْهِ الْحَوْلُ، إِلَّا فِي الزَّرْعِ فَإِنَّهُ تَجِبُ فِيهِ وَقْتُ جَنِيِّهِ لِقَوْلِهِ تَعَالَى: "وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ." (الأنعام 6:141). كَمَا يُشْتَرَطُ فِيهِ أَنْ يَكُونَ فَاضِلًا عَنِ الْحَاجَاتِ الضَّرُورِيَّةِ كَالْمَسْكَنِ وَالْمَطْعَمِ وَالْمَلْبَسِ وَالْمَرْكَبِ.</p>	

### Definition of Zakat

The literal meaning of Zakat is growth and increase. It is also applied to 'praise as in Allah's words: "Don't praise yourself (to claim purity)". It is also applied on purification as in Allah's words: "The one succeeded who purified himself." It is also applied on rightness. It is said that "a nice man" i.e. the one who is excessively good. In the terminology of jurists, Zakat means the mandatory receivable right chargeable on the wealth which reach to the minimum Zakatable limit in the eight categories (of wealth) stated in the Allah's book.

### Directives about Zakat

It is one of five essential elements of Islam. It is the third element after the two declarations and the prayer. It is obligatory and mandatory by the Book, Sunnah and Consensus (of the Muslims).

### Zakat is Obligatory for whom?

Zakat is obligatory for every Muslim who is free (from slavery) and owner of the minimum taxable amount. It is also a condition of the taxable amount that a year has been passed on it (i.e. it is in the possession of its owner since one year), except in agricultural production because it (Zakat) is mandatory in it at the time of its harvest, as mentioned in Allah's words: "Give its obligation on the day of harvest." Similarly, another condition in it (Nasaab) is that it is more than the basic needs e.g. residence, food, dress and mounting animal (or vehicle).

### Rule of the Day!

In order to express sickness, the words بِكَ، بِهِ، بِئِي are used e.g. بِي صُدَاعًا (I'm suffering with a pain), بِكَ سَعَالٌ (you're suffering with cough) etc.

Explanation	Word	Explanation	Word	Explanation	Word
One year	الْحَوْلُ	A free person, not a slave	الْحُرُّ	Growth	التَّمَاءُ
Agricultural produce	الزَّرْعِ	It is made conditional	يُشْتَرَطُ	Reaching	الْبَالِغِ
Time of its harvest	جَنِيِّهِ، حَصَادِهِ	It passes	يُحَوَّلُ	Minimum amount of wealth on which Zakat is due	نَصَابِ

## Lesson 15B: The Law of Zakat & Fasting

الأموال التي تَجِبُ فيها الزكاة ونصاب كل قيمة زكاته

من هذه الأموال: أ – السائمة من بهيمة الأنعام وهي (الإبل، والبقر، والغنم). ب – زكاة الحبوب والثمار. ج – زكاة الذهب والفضة. د – زكاة عروض التجارة.

أ – السائمة من بهيمة الأنعام: الإبل

أجمع الفقهاء على أن الإبل والبقر والغنم هي من الأصناف التي تجب فيها الزكاة، واستدلوا لذلك بأحاديث كثيرة. وفي الخيل خلاف، وأما البغال والحمير وغيرها من أصناف الحيوان فليس فيها زكاة ما لم تكن للتجارة.

روى البخاري في صحيحه بسنده عن أنس بن مالك رضي الله عنه أن أبا بكر الصديق رضي الله عنه كتب له هذا الكتاب لما وجهه إلى البحرين: بسم الله الرحمن الرحيم، هذه فريضة الصدقة التي فرض رسول الله صلى الله عليه وسلم على المسلمين والتي أمر الله بها رسوله صلى الله عليه وسلم فمن سئلها من المسلمين على وجهها فليعطها، ومن سئل فوقها فلا يعط:

### The (Categories of) Wealth in which the Zakat is Payable and Minimum Limit for each of them and the Value of Zakat

These categories include: A – Livestock from cattle. They are camels, cows and goats. B – Zakat for grains and fruits. C – Zakat for gold and silver. D – Zakat of the trading merchandise.

**A – Livestock & Cattle: Camel:** The Jurists agree that camel, cows and goats are the category on which Zakat is payable. They present a lot of Ahadith as evidence. There is a disagreement in case of horses. There is no Zakat in mules, donkeys and other categories of animals if they are not held for trading purposes.

Bukhari narrates in his Sahidh with his chain of narrators reaching to Anas Ibn Malik that Abu Bakr Al-Siddique wrote a letter directing to Bahrain: “In the name of Allah, the Most Affectionate, the Merciful. This is the mandatory charity that Allah’s Prophet made obligatory on the Muslims and what Allah has instructed His prophet. So whoever among Muslims is asked about it, he should pay it. And whoever is asked anything beyond that, he should not pay.

- If the number of camels is up to 24, a goat will be paid for every five camels.
- If they reach to 25 – 35, a one-year old she-camel will be payable.

— في أربع وعشرين (24) من الإبل فما دونها من الغنم في كل خمس شاة.

— فإذا بلغت خمساً وعشرين (25) إلى خمس وثلاثين (35) ففيها بنت مخاض أنثى.

Explanation	Word	Explanation	Word	Explanation	Word
Mules	البغال	Fruits of a garden	الثمار	The animals who eat grass and herbs	السائمة
Donkeys	الحمير	Gold	الذهب	Animals	بهيمة
He should not give	لا يعط	Silver	الفضة	Cattle, livestock	الأنعام
A sheep	شاة	They agreed	أجمع	Camel	الإبل
A one-year old she-camel	بنت مخاض	Kinds, species	أصناف	Cows	البقر
Female	أنثى	They based their view	استدلوا	Sheep or goats	الغنم
		Horses	الخيل	Grains, crops	حبوب

## Lesson 15B: The Law of Zakat & Fasting

- If they reach to 36 – 45, a two-years old she-camel will be payable.
- If they reach to 46 – 60, a three-years old she-camel will be payable which is able to have sex with the camels.
- If they reach to 61 – 75, a four-years old she-camel will be payable.
- If they reach to 76 – 90, two two-years old she-camels will be payable, which are able to have sex with the camels.
- If they reach to 91 – 120, two three-years old she-camels will be payable.
- If they exceed 120, a two-years old she-camel will be payable in each 40 camels and a three-years old she-camel will be payable in each 50 camels.
- If a person only has 4 camels, there will not be any charity payable in that except its owner wants to pay something. If the number reaches at 5 camels, a lamb will be payable.” (Hadith)

— فإذا بلغت ستًا وثلاثين (36) إلى خمس وأربعين (45) ففيها بنت لبون أنثى.

— فإذا بلغت ستًا وأربعين (46) إلى ستين (60) ففيها حقة طروقة الجمل.

— فإذا بلغت واحدة وستين (61) إلى خمس وسبعين (75) ففيها جذعة.

— فإذا بلغت ستًا وسبعين (76) إلى تسعين (90) ففيها بنتا لبون.

— فإذا بلغت إحدى وتسعين (91) إلى عشرين ومائة (120) ففيها حقتان طروقتا الجمل.

— فإذا زادت على عشرين ومائة (120) ففي كل أربعين بنت لبون وفي كل خمسين حقة.

— ومن لم يكن معه إلا أربع من الإبل فليس فيها صدقة إلا أن يشاء ربها، فإذا بلغت خمسًا من الإبل ففيها شاة...“ الحديث.

### A – Livestock & Cattle : Cows

- No Zakat is payable up to 30 cows held as livestock.
- If they reach from 30 – 39, a one-year old cow or bull will be payable.
- If they reach from 40 – 59, a two-years old cow will be payable.
- If they reach from 60 – 69, two one-year old cows will be payable.
- If they reach from 70 – 79, a two-years and a one-year old cow or bull will be payable.
- If they reach from 80 – 89, two two-years old cows will be payable.
- If they reach from 90 – 99, three two-years old cows will be payable.

أ – السائمة من بهيمة الأنعام: البقر

— ليس فيما دون الثلاثين (30) من البقر السائمة زكاة.

— فإذا بلغت ثلاثين (30) ففيها تبيع أو تبعة إلى تسع وثلاثين (39).

— فإذا بلغت أربعين (40) ففيها مسنة إلى تسع وخمسين (59).

— فإذا بلغت ستين (60) ففيها تبعتان إلى تسع وستين (69).

— وفي السبعين (70) مسنة وتبيع إلى تسع وسبعين (79).

— وفي الثمانين (80) مستتان إلى تسع وثمانين (89).

— وفي التسعين (90) ثلاثة تباغ إلى تسع وتسعين (99).

### Worth Reading:

The Revolution Occurred. What is the reason of our negative mentality and how to get rid of it?

<http://www.mubashirnazir.org/PD/English/PE02-0010-Revolution.htm>

Explanation	Word	Explanation	Word	Explanation	Word
Plural of تبيع	تَبَاعٌ	One year old cow	تَبِيعٌ	A two-years old she-camel	بنت لبون
A she-camel mature enough for having sexual intercourse with a he-camel	طَرُوقَةُ الْجُمْل	Two years old cow	مُسْنَةٌ	A three-years old she-camel	حَقَّةٌ
				A four-years old camel	جَذَعَةٌ

## Lesson 15B: The Law of Zakat & Fasting

<ul style="list-style-type: none"> <li>■ If they reach to 100 – 109, one two-years old and two one-years old cows will be payable.</li> <li>■ If they reach to 110 – 119, two two-years old cows and one one-year old cow will be payable.</li> <li>■ If they reach to 120, three two-years old cows <b>or</b> four one-year old cows will be payable.</li> </ul>	<p>— وفي المائة (100) مسنة وتبيعان إلى مائة و تسع (109).</p> <p>— وفي العشرة ومائة (110) مستتان وتبيع إلى مائة و تسعة عشر (119).</p> <p>— وفي العشرين ومائة (120) ثلاث مسنات أو أربع تباع إلى تسع وعشرين (129)</p> <p>— وهكذا في كل ثلاثين تبيع أو تبيعة ، وفي كل أربعين مسنة.</p>
<p>The argument is what Ahmed reported with his chain of narrators. The buffalos etc. are cows because it is a type of cow.</p>	<p>والدليل على ذلك ما رواه أحمد بإسناده. والجواميس كغيرها من البقر لأنها من أنواع البقر.</p>
<p><b>A – Livestock &amp; Cattle: Goats &amp; Sheep</b></p> <p>About the livestock, the Hadith of Anas has come that is included in the letter of Abu Bakr as mentioned above about camels. Its annexure which specifies the Prophet's saying about (the Zakat of) goats is:</p>	<p>أ — السائمة من بهيمة الأنعام: الغنم</p> <p>وفي الغنم جاء حديث أنس المتضمن كتاب أبي بكر المتقدم في الإبل وتكملته مما يخص الغنم قول النبي صلى الله عليه وسلم:</p>
<ul style="list-style-type: none"> <li>■ About Zakat of goats, when they reach to 40 – 120 lambs (or goats), one lamb (or goat) is payable.</li> <li>■ If they exceed 120 but are up to 200, two lambs will be payable.</li> <li>■ If they exceed 200 but are up to 300, three lambs will be payable.</li> <li>■ If they exceed 300, one lamb will be payable for every 100 sheep.</li> <li>■ If the livestock of a person is less than 40 lambs even by a single lamb, there is not Zakat payable in that except if its owner wants to pay.” Bukhari reported it.</li> </ul>	<p>— وفي صدقة الغنم في سائمتها إذا كانت أربعين (40) إلى عشرين ومائة (120) شاة، شاة.</p> <p>— فإذا زادت على عشرين ومائة (120) إلى مائتين (200) ففيها شاتان.</p> <p>— فإذا زادت على مائتين (200) إلى ثلاث مائة (300) ففيها ثلاث شياه.</p> <p>— فإذا زادت على ثلاث مائة (300) ففي كل مائة شاة.</p> <p>— فإذا كانت سائمة الرجل ناقصة من أربعين شاة شاة واحدة فليس فيها صدقة إلا أن يشاء ربها. رواه البخاري.</p>
<p><b>B – Zakat of Grains and Fruits</b></p> <p>About them, there is the statement of Allah, the Exalted: “<b>He is the One Who grew gardens trellised and non-trellised gardens for you, and date-palm trees and different types of agricultural produce for eating, and olives, and pomegranates, similar or different. Eat from its fruit and give its due liability on the day of its harvest. Don’t waste because Allah does not like those who waste.</b>” The saying of the Prophet: “There is no Zakat payable on dates less than five Wasq (i.e. 653kg).</p>	<p>ب- زكاة الحبوب والثمار</p> <p>فيها قول الله تعالى: “وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ.” (الأنعام 141:6) وقول الرسول صلى الله عليه وسلم: “لَيْسَ فِيْهَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ الثَّمَرِ صَدَقَةٌ.” (متفق عليه)</p>

Explanation	Word	Explanation	Word	Explanation	Word
Dates	التَّمَرِ	Trellised	مَعْرُوشَاتٍ	Buffalos, plural of جاموس	جَوَامِيسُ
Weight of Prophet's time. Plural of وَسُقٍ, app. 130.6 kg	أَوْسُقٍ	Pomegranates	الرُّمَّانَ	Its owner (here it means that of animal, not God)	رَبُّهَا
		Careless spender, waster	المُسْرِفِينَ	Sheep, plural of شاة	شِيَاهٍ

## Lesson 15B: The Law of Zakat & Fasting

وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "فِيمَا سَقَتِ السَّمَاءُ وَالْعُيُونُ أَوْ كَانَ عَثَرِيًّا، الْعُشْرُ وَفِيمَا سَقَى بِالتَّضْحِ نِصْفُ الْعُشْرِ." أخرجه البخاري وأبو داود والترمذي.

وعن جابر أنه سمع النبي صلى الله عليه وسلم يقول: "فِيمَا سَقَتِ الْأَنْهَارُ وَالْغَيْمُ الْعُشْرُ<sup>1</sup>، وَفِيمَا سَقَى بِالسَّاقِيَةِ نِصْفُ الْعُشْرِ." أخرجه مسلم وأبو داود. وقد وَرَدَ النَّصُّ وَالْإِجْمَاعُ عَلَى خَمْسَةِ أَصْنَافٍ هِيَ: الشَّعِيرُ، الْحِنْطَةُ، السَّلْتُ، الزَّيْبُ، التَّمَرُ. وَيُقَاسُ عَلَيْهَا<sup>2</sup> مَا فِي مَعْنَاهَا مِنْ كَوْنِهَا قُوْتًا مَكِيلًا مُدَخَّرًا، كَالْأُرْزِّ وَالذُّرَّةِ وَالْعَدَسِ وَالْفُولِ وَغَيْرِهَا. ثُمَّ اخْتَلَفَ الْعُلَمَاءُ فِي مَا عَدَا هَذِهِ الْأَصْنَافَ. فَذَهَبَ أَبُو حَنِيفَةَ إِلَى أَنَّ الزَّكَاةَ تَجِبُ فِي كُلِّ مَا يُقْصَدُ بِزَرْعَتِهِ اسْتِنْمَاءُ الْأَرْضِ<sup>3</sup>، مِنَ الثَّمَارِ وَالْحَبُوبِ وَالْخَضِرَاوَاتِ وَالْأَبَاذِيرِ وَغَيْرِهَا مِمَّا يُقْصَدُ بِهِ اسْتِغْلَالُ الْأَرْضِ، دُونَ مَا لَا يُقْصَدُ بِهِ ذَلِكَ.

Reported by Ibn U'mar from the Prophet that he said: "Whatever (land) is irrigated by the rain or natural springs or moisture, 1/10 (of the production) is payable (as Zakat) and whatever is irrigated by pumping from a well, half of the 1/10 (i.e. 1/20) will be payable." Bukhari, Abu Dawood and Tirmidhi reported it.

Reported by Jabir that he listened the Prophet while he was saying: "Whatever (land) is irrigated by natural rivers and rain, 1/10 (of the production) is payable (as Zakat), and whatever is irrigated by an irrigator (i.e. man-made irrigation system on which one has to pay), half of 1/10 is payable." Muslim & Abu Dawood reported it.

Clear statement (of the Quran & Sunnah) and consensus has arrived about five items. They are: Barley, wheat, selt, raisins and dates. Based on them, the process of legal analogy is applied to impose Zakat on items like rice, corn, lentils and beans etc. based on their edibility, measurability and storability. Then the scholars disagreed on the items other than these kinds. Abu Hanifa formed the opinion that Zakat is mandatory on all items which are gained in agriculture by growing plants on the earth i.e. fruits, grains, vegetables, seeds etc. These are all items whose objective is to exploit the land. It is not mandatory on those whose objective is not that.

1. The idea behind this is that if a farmer is getting water free of charge for his crops, he has to pay a Zakat of 10% of agricultural produce. If he irrigates his land by paying money for it, he has to pay a Zakat of 5% of the produce. Zakat can be paid in kind or in cash.

2. "Qiyaas" is the process of legal reasoning. If a law is described for a particular situation due to a specific reason, it will also be applicable to the other situations having the same reason. For example, if alcohol is forbidden due to its intoxication, other items like heroin etc will also be forbidden due to the same reason.

3. At present time, some scholars have applied the process of "Qiyaas" on industrial production. They consider it similar to agricultural production. According to their view, it is essential for a industrialist to pay Zakat equal to 5% of his factory production. Some scholars go further to apply the same to the turnover of service industry.

Explanation	Word	Explanation	Word	Explanation	Word
Rice	الْأُرْزُّ	Barley	الشَّعِيرُ	It is irrigated	سَقَتِ
Corn	الذُّرَّةُ	Wheat	الْحِنْطَةُ	Natural springs	الْعُيُونُ
Lentils	الْعَدَسُ	A kind of barley	السَّلْتُ	Irrigated naturally be rain or moisture	عَثَرِيًّا
Beans	الْفُولُ	Raisin, grapes	الزَّيْبُ	Irrigated by pumping from a well	التَّضْحِ
Getting benefit of earth by agriculture	اسْتِنْمَاءُ	It is derived for similar things	يُقَاسُ	Rivers	الْأَنْهَارُ
Vegetables	خَضِرَاوَاتِ	Food items	قُوْتًا	Clouds, rain	الْغَيْمُ
Seeds, plural of بَزْرَةٌ	الْأَبَاذِيرِ	Items sold by measure	مَكِيلًا	عُشْرُ 1/10, plural of	الْعُشُورُ
Exploitation	اسْتِغْلَالِ	Storable items	مُدَخَّرًا	Irrigated by	السَّاقِيَةِ



## Lesson 15B: The Law of Zakat & Fasting

النَّصَابُ الَّذِي تَجِبُ فِيهِ الزَّكَاةُ: تَجِبُ الزَّكَاةُ إِذَا بَلَغَ خَمْسَةَ أَوْسُقٍ كَمَا مَرَّ فِي الْحَدِيثِ الْمُتَّفَقِ عَلَيْهِ. وَالْوَسْقُ سِتُونَ صَاعًا بِصَاعِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَكُونُ النَّصَابُ إِذَا: ثَلَاثُ مِائَةِ صَاعٍ (653 كيلوجرام). لحديث أبي سعيد الخدري أن النبي صلى الله عليه وسلم قال: «الْوَسْقُ سِتُونَ صَاعًا». رواه أحمد وابن ماجه. وَتَجِبُ زَكَاةُ الْحَبِّ إِذَا اشْتَدَّ وَفِي الثَّمَرَةِ إِذَا بَدَأَ صِلَاحُهَا، وَوَقْتُ الْحَصَادِ، لِقَوْلِهِ تَعَالَى: «وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ».

**The Minimum Quantity on which Zakat is Payable:** The Zakat is payable when it reach to five Wasq as it is passed in the agreed-upon Hadith. A Wasq is equal to 60 Sa' according to the Sa' of the Prophet. So the minimum quantity will be 300 Sa' (i.e. 653 kg). As mentioned in the Hadith of Abu Sa'eed Al-Khudri that the Prophet said: "The Wasq is equal to 60 Sa'." Ahmed & Ibn Maja reported it. Zakat is mandatory on the grains when it reaps and on the fruit when its maturity starts. Its time is that of harvest as mentioned in Allah's words: **"Give the due liability on the day of harvest."**

### (ج) زكاة الذهب والفضة

وهي واجبة بالكتاب والسنة والإجماع. فَأَمَّا مِنَ الْكِتَابِ فَقَوْلُهُ تَعَالَى: «وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ.» (التوبة 34:9) وَأَمَّا مِنَ السُّنَنِ: فَمَا رَوَاهُ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَيُكْوَى بِهَا جَنْبُهُ وَجَبْهُ وَظَهْرُهُ كُلُّمَا بَرَدَتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ.» أخرجه مسلم في صحيحه.

وَالنَّصَابُ الَّذِي تَجِبُ فِيهِ الزَّكَاةُ عَلَى النَّحْوِ الْآتِي: (1) الذَّهَبُ: إِذَا بَلَغَ عِشْرِينَ مِثْقَالًا وَحَالَ عَلَيْهِ الْحَوْلُ وَجَبَتْ فِيهِ الزَّكَاةُ. وَالْعِشْرُونَ مِثْقَالًا تُسَاوِي بِالْوِزْنِ الْحَالِيِّ 85 جَرَامًا تَقْرِيبًا. (2) الْفِضَّةُ: إِذَا بَلَغَتْ الْفِضَّةُ مِائَتِي دِرْهَمٍ وَحَالَ عَلَيْهَا الْحَوْلُ وَجَبَتْ فِيهَا الزَّكَاةُ لِحَدِيثِ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَلَيْسَ فِيهَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ.» رواه البخاري. وَخَمْسُ أَوَاقٍ تُسَاوِي 585 جَرَامًا تَقْرِيبًا. وَيُلْحَقُ بِالذَّهَبِ وَالْفِضَّةِ الْعَمَلَاتُ الْوَرَقِيَّةُ. وَالْمِقْدَارُ الْوَاجِبُ إِخْرَاجُهُ هُوَ رُبُعُ الْعِشْرِ (1/40).

### C – Zakat of Gold & Silver

It is mandatory according to the Book, the Sunnah and the Consensus. According to the Book as in Allah's words: "Those who hoard gold and silver and do not spend it in Allah's way, give them the news of a painful punishment." According to Sunnah as narrated by Abu Hurairah that the Prophet said: "The owner of gold and silver who does not pay its liability, their plates will be flattened and then heated by the Hellfire and it will be stamped over his sides, forehead and back. Whenever they'll cool down, they will be returned (to hot condition). It will be in a day whose length is 50000 years. (It will continue) until the decision about the slaves will be made. So then he'll see his way to the Paradise or to the Hell."

The minimum amount on which the Zakat is mandatory is as follows: (1) Gold: When it reaches to 20 Mithqal and a year has been passed on it, Zakat will be mandatory on it. 20 Mithqaal are equal to approximately 85 grams according to present-day measure.

(2) Silver: When the silver reaches to 200 Dirham and a year has been passed on it, the Zakat will be mandatory according to the Hadith of Abu Sa'eed Al-Khudri that the Prophet said: "There is no Zakat on (silver) less than five Awwaq." Five Awwaq equal to 585 grams approximately. Paper currently will be attached to gold and silver. The mandatory amount which should be brought out is 1/40.

Explanation	Word	Explanation	Word	Explanation	Word
Gram	جَرَامًا	Plates	صَفَائِحَ	It matures	اشْتَدَّ
It is attached	يُلْحَقُ	It will be heated	فَأُحْمِيَ	Its ability (to eat)	صِلَاحُهَا
Currency notes (including bank deposits, shares and other forms of wealth)	الْعَمَلَاتُ الْوَرَقِيَّةُ	It will be stamped	يُكْوَى	They store	يَكْنِزُونَ
		Forehead	جَبِينُ	It will be flatten	صُفِّحَتْ



## Lesson 15B: The Law of Zakat & Fasting

### (د) زكاة غُرُوضِ التجارة

تَجِبُ الزَّكَاةُ فِي غُرُوضِ التِّجَارَةِ لِمَا رَوَاهُ أَبُو دَاوُدَ وَابْنُ بَيْهَقٍ عَنْ سُمْرَةَ ابْنِ جُنْدَبٍ قَالَ: أَمَا بَعْدَ فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُنَا أَنْ نُخْرِجَ الصَّدَقَةَ مِنَ الَّذِي نَعُدُّهُ لِلْبَيْعِ. وَرَوَى الدَّارِقُطْنِيُّ وَابْنُ بَيْهَقٍ عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «فِي الْإِبِلِ صَدَقَتُهَا وَفِي الْغَنَمِ صَدَقَتُهَا وَفِي الْبَقَرِ صَدَقَتُهَا وَفِي الْبَزِّ صَدَقَتُهُ».

كَيْفِيَّةُ إِخْرَاجِ زَكَاةِ مَالِ التِّجَارَةِ؟ مَنْ مَلَكَ مِنْ غُرُوضِ التِّجَارَةِ قَدَرٌ نَصَابٍ وَحَالَ عَلَيْهِ الْحَوْلُ قَوْمَهُ آخِرُ الْحَوْلِ وَأَخْرَجَ زَكَاتَهُ وَهُوَ رُبْعُ عَشَرَ قِيَمَتُهُ.

### D – Zakat on Trade Merchandise

Zakat is mandatory on the trade merchandise as narrated by Abu Dawood and Baihiqi on behalf of Sumrah Ibn Jundub. He said: After that, the Prophet used to instruct us that we bring the charity out of what we prepare for selling. Dar Qutni and Behiqi reported it on behalf of Abu Dhar that the Prophet said: “Zakat is payable on camel, sheep, cows and cloth (for sale).”

**How to Pay Zakat on the Trade Merchandise?** Whoever is the owner of trade merchandise equivalent to the amount of Nasaab and a year has been passed on it, he should determine its value and pay Zakat which is 1/40 of its value.

زَكَاةُ الْفِطْرِ: هِيَ فَرَضٌ لِمَا رَوَى ابْنُ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى النَّاسِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ أَقْطٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى كُلِّ حُرٍّ وَعَبْدٍ ذَكَرٍ وَأُنْثَى مِنَ الْمُسْلِمِينَ». مُتَّفَقٌ عَلَيْهِ وَلِلْبُخَارِيِّ: «وَالصَّغِيرَ وَالْكَبِيرَ مِنَ الْمُسْلِمِينَ».

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ أَقْطٍ أَوْ صَاعًا مِنْ زَبِيبٍ». مُتَّفَقٌ عَلَيْهِمَا. وَأَضِيفَتْ هَذِهِ الزَّكَاةُ إِلَى الْفِطْرِ لِأَنَّهَا تَجِبُ بِالْفِطْرِ مِنْ رَمَضَانَ.

حِكْمَتُهَا: زَكَاةُ الْفِطْرِ إِحْسَانٌ إِلَى الْفُقَرَاءِ وَكَفٌّ لَهُمْ عَنِ السُّؤَالِ فِي أَيَّامِ الْعِيدِ لِئِشَارِكُوا الْأَغْنِيَاءَ فِي فَرَحِهِمْ وَسُرُورِهِمْ بِهِ وَيَكُونَ عِيدًا لِلْجَمِيعِ، وَفِيهَا تَطْهِيرُ الصَّائِمِ مِمَّا قَدْ يَحْصِلُ فِي صِيَامِهِ مِنْ نَقْصٍ أَوْ لَغْوٍ أَوْ إِثْمٍ. فَعَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ، وَطَعْمَةً لِلْمَسَاكِينِ...» رَوَاهُ أَبُو دَاوُدَ وَابْنُ مَاجَةٍ بِإِسْنَادٍ حَسَنٍ.

### Zakat of End of Fasting

It is mandatory as Ibn U'mar reported that the Prophet of Allah made it mandatory to pay the Zakat for end of fasting of Ramadan. It is the liability of people to pay a Sa' of dates, or a Sa' of cheese, or a Sa' of barley. It is the liability of each Muslim whether free or slave, or male or female. (Bukhari & Muslim) agreed upon it and in Bukhari's words: "And on younger and elder Muslims".

Reported by Abu Sa'eed Khurdi that he said: "We used to pay the Zakat of end of fasting, a Sa' of food items or a Sa' of barley, or a Sa' of dates, of a Sa' of cheese or a Sa' of raisins. Both of them agreed upon it. This Zakat is associated with end of fasting because it is mandatory due to end of fasting of Ramadan.

**Its Wisdom:** The Zakat of Fitr is paid as a generosity to poor in order to prevent them from begging during the days of Eid, so that they share the rich people the happiness and the enjoyment (of Eid) and the Eid becomes available to all of them. There is also purification for the one who fasts. It fulfills any decrease, non-sense or sin (committed during fasting). Reported by A'bdullah Ibn A'bbas that he said: "Allah's Prophet made the Zakat of Fitr mandatory in order to purify the one who fasts from non-sense and obscenity and as to provide food to the poor." Abu Dawood & Ibn Maja reported it with good chain of narrators.

Explanation	Word	Explanation	Word	Explanation	Word
Generosity	إِحْسَانٌ	A ancient measure, equivalent to about 2.5kg	صَاع	Cloth (for trading)	الْبَزُّ
Protecting them	كَفٌّ	Cheese	أَقْطٍ	He determine the value	قَوْمٌ
Obscenity	الرَّفَثُ	Slave (his amount will be paid by his master)	عَبْدٌ	Related to Eid-ul-Fitr	الْفِطْرِ

## Lesson 15B: The Law of Zakat & Fasting

مَقْدَارُهَا: يُخْرَجُ عَنْ كُلِّ فَرْدٍ صَاعٌ مِنْ تَمْرٍ أَوْ أَقْطُ أَوْ زَبِيبٍ أَوْ شَعِيرٍ أَوْ طَعَامٍ. وَقَتُّهَا: تَجِبُ بِغُرُوبِ شَمْسِ آخِرِ يَوْمٍ مِنْ أَيَّامِ رَمَضَانَ، وَيَسْتَحَبُّ تَأْخِيرُهَا إِلَى مَا قَبْلَ صَلَاةِ الْعِيدِ وَإِنْ قَدَّمَهَا قَبْلَ ذَلِكَ يَوْمٌ أَوْ يَوْمَيْنِ أَجْزَأُ. وَعَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا: «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِزَكَاةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.» أَيِ صَلَاةِ الْعِيدِ.

**Its Amount:** Every person should pay a Sa' of dates, cheese, raisins, barley or food items.

**Its Time:** It is essential on the sunset of the last day of Ramadan. It is preferable to delay it until before the Eid Prayer. If he pays it early one or two days before, it will be OK. Ibn U'mare reported: The Allah's Prophet instructed to pay Zakat of Fitr before people come out for the prayer." i.e. the Eid's prayer.

(Note: Since the people used to pay it in form of perishable items, therefore, it was preferable to pay on the Eid's day. Now it is usually paid in paper currency. So it is better to pay it before, so that poor people can buy their provisions before Eid. A Sa' is equal to approximately 2.5 kg. It is better to determine the amount on the most expensive item mentioned above.)

مَصَارِفُ الزَّكَاةِ: مَصَارِفُ الزَّكَاةِ حَدَّدَهَا اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ الْكَرِيمِ فِي قَوْلِهِ تَعَالَى: «إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ.» (التوبة 9:60) وَالْأَصْنَافُ الثَّمَانِيَّةُ وَاضِحَةٌ مُفَصَّلَةٌ فِي آيَةِ الْكَرِيمَةِ فَهَم:

- 1- الْفُقَرَاءُ: جَمْعُ فَقِيرٍ وَهُوَ الَّذِي لَا مَالَ لَهُ.
- 2- الْمَسْكِينُ: جَمْعُ مَسْكِينٍ وَهُوَ الَّذِي لَهُ مَالٌ وَلَكِنَّهُ لَا يَكْفِيهِ.
- 3- الْعَامِلُونَ عَلَيْهَا: أَيِ عُمَالِ الزَّكَاةِ يَأْخُذُونَ مِنْهَا وَلَوْ كَانُوا أَغْنِيَاءَ فَيَأْخُذُونَ مِنْهَا أَجْرًا عَلَى عَمَلِهِمْ فِيهَا. لِحَدِيثِ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَحُلْ الصَّدَقَةَ لَغْنِي إِلَّا لَخَمْسَةٍ: الْعَامِلِ عَلَيْهَا أَوْ رَجُلٍ اشْتَرَاهَا بِمَالِهِ، أَوْ غَارِمٍ، أَوْ غَازٍ فِي سَبِيلِ اللَّهِ، أَوْ مَسْكِينٍ تُصَدَّقُ عَلَيْهِ مِنْهَا فَاهْدِي مِنْهَا لَغْنِي.» رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ مَاجَهٍ وَالحَاكِمُ وَقَالَ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ.
- 4- الْمُؤَلَّفَةُ قُلُوبُهُمْ: أَيِ الَّذِينَ يُعْطَوْنَ الْمَالَ لِيُسَلِّمُوا أَوْ لِيُحْسِنَ إِسْلَامُهُمْ وَيُثْبِتُوا عَلَيْهِ أَوْ لِيَكْفُوا أَذَاهُمْ عَنِ الْمُسْلِمِينَ، وَاللَّهُ أَعْلَمُ.

**Heads of Spending Zakat:** Allah, the Exalted has specified the heads of spending in His Venerable Book. As in His words: "Surely, the Zakat is only for the poor, needy, its collectors, for winning hearts (of enemies), for freeing slaves, for those who have to pay a penalty, in Allah's way, and for the (needy) traveler. It is mandatory from Allah and Allah is Knowledgeable, Wise." These eight heads are clear and detailed in the venerable verse. They are:

1. Poor: It is plural of "Faqir". He is the person who has no money at all.
2. Needy: It is plural of "Miskeen". He is the person who has some money but it is not enough for him.
3. Its Collectors i.e. the collectors of tax who take it although they are rich. They take it as a remuneration for their job. As mentioned in the Hadith of Abu Sa'eed that the Prophet said: "The Zakat is not allowed for a rich person except the five: Its collector, or the person who purchased it (Zakat's item by paying its price) from his money, or the person who has to pay a penalty, or a soldier in Allah's way, or a poor to whom it was given but he gave it to a rich as a gift." Ahmed, Abu Dawood, Ibn Maja and Hakim narrated it and Hakim said: It is reliable on the criteria of Bukhari & Muslim.
4. Winning their hearts i.e. those who are given wealth so that they convert to Islam or become good in Islam and become steadfast on it or to prevent Muslims from their harm (like some enemies). Allah knows better.

Explanation	Word	Explanation	Word	Explanation	Word
Remuneration	أَجْرًا	Those who have to pay fine	الغَارِمِينَ	Heads for spending	مَصَارِفُ
Fighter	غَازٍ	Traveler	ابن السَّبِيلِ	He limited it	حَدَّدَ
He gifted	أَهْدَى	It is not enough for him	لَا يَكْفِيهِ	Whose hearts are required to be won	الْمُؤَلَّفَةِ
Their harm	أَذَاهُمْ	Workers, collectors	عُمَالِ	Slavery	الرِّقَابِ

## Lesson 15B: The Law of Zakat & Fasting

- 5- فِي الرِّقَابِ: أَيِ فِي فَكِّ الرِّقَابِ وَعِتْقِ الرِّقِيقِ، فَإِنَّهُ يُعْطَى الْمُكَاتِبُ<sup>1</sup> لِيَفْكَ رَقَبَتَهُ بِأَدَاءِ كِتَابَتِهِ، وَيُشْتَرُ الْعَبِيدُ وَيُعْتَقُونَ.
- 6- الْغَارِمُونَ: مِثْلُ مَنْ تَحْمَلُ حِمَالَةً أَوْ ضَمَنَ دَيْنًا فَلَزِمَهُ أَوْ غَرِمَ فِي آدَاءِ دَيْنِهِ أَوْ فِي كَفَّارَةِ مَعْصِيَةٍ تَابَ مِنْهَا، فَهَؤُلَاءِ يُدْفَعُ إِلَيْهِمْ مِنَ الزَّكَاةِ مَا يُكْفِيهِمْ.
- 7- فِي سَبِيلِ اللَّهِ: الْإِنْفَاقُ عَلَى الْجِهَادِ فِي سَبِيلِ اللَّهِ.
- 8- ابْنُ السَّبِيلِ: وَهُوَ الْمُسَافِرُ الْمُجْتَازُ فِي بَلَدٍ لَيْسَ مَعَهُ شَيْءٌ يَسْتَعِينُ بِهِ عَلَى سَفَرِهِ فَيُعْطَى مِنَ الصَّدَقَاتِ مَا يُكْفِيهِ حَتَّى يَعُودَ إِلَى بَلَدِهِ.

5. Those in slavery i.e. in freeing slaves and manumitting bondspersons. Surely it is given to a person who has a legal agreement to buy his freedom so that he makes his neck free by paying the due amount. Slaves are also purchased and manumitted with it.

6. Those who have to pay some penalties like who carries a burden or guaranteed a loan and it became mandatory on him (to pay) or a penalty in payment of his loan or due to an atonement for a sin he has repented. These people will be paid from the Zakat that will suffice them.

7. In Allah's way i.e. spending on Jihad in Allah's way.

8. Traveler: He is the traveler crossing a town and he has nothing which can help him in his travel. So he will be given from the Zakat that is sufficient for him to return to his town.

1. The Quran introduced the law of "Mukatabat" which means that if a slave wants freedom, he can buy it directly from his master. The master is bound to give him freedom at an agreed upon price. It will be the responsibility of the state and rich people of the society to help the slave to get rid of slavery.

### Do you know?

At the time of Islam, there were thousands of slaves. Islam had a strong interest in freedom of slaves. In addition to a large number of other steps to freed the slaves, Islam made it a permanent head in Zakat for manumission of slaves. After that, Islam introduced a lot of reforms to settle these ex-slaves in the society in a respectable manner. You can see the details in my book "Abolition of Physical & Intellectual Slavery in Islam". It is available at:

<http://www.mubashirnazir.org/ER/Slavery/L0018-00-Slavery.htm> .

### Rule of the Day!

أَظُنُّ. In order to express that "I think...", you say أَظُنُّ. It requires two مفعول. For example, أَظُنُّكَ طَبِيبًا (I think you are a doctor), إِنِّي لِأَظُنُّكَ مَسْحُورًا (Surely, I think that you a victim of magic), أَظُنُّ السَّاعَةَ قَانِمَةً (I consider that the Judgment will be implemented) etc. You've to adjust the pronouns accordingly.

### Worth Reading:

Intellectual Slavery in the Muslim World. The author has analyzed the reasons and practice of intellectual slavery in the Muslim World.

<http://www.mubashirnazir.org/ER/Slavery/L0019-00-Intslavery.htm>

Explanation	Word	Explanation	Word	Explanation	Word
He guaranteed	ضَمَنَ	The legal agreement between a slave & his master to buy freedom	كِتَابَةٌ	Manumission, freeing a slave	فَكَ
Loan	دَيْنًا	He will be purchased	يُشْتَرُ	Manumission, freeing a slave	عَتَقَ
Atonement	كَفَّارَةٌ	Slaves, plural of عبد	الْعَبِيدُ	Slave	الرَّقِيقُ
Crossing, passing through	مُجْتَازًا	Burden	حِمَالَةً	The slave who buy his freedom	الْمُكَاتِبُ

## Lesson 15B: The Law of Zakat & Fasting

The Law of Fasting	كِتَابُ الصِّيَامِ
<p><b>تَعْرِيفُ الصِّيَامِ</b></p> <p>الصيام في اللغة: الإمساك، والصيام الصوم مصدران من صَامَ يَصُومُ. وفي الشرع: الإمساك عن المُفْطَرَاتِ من طُلُوعِ الْفَجْرِ إلى غروبِ الشَّمْسِ مع النية.</p> <p><b>فضل الصيام</b></p> <p>وَرَدَ فِي فَضْلِهِ أَحَادِيثٌ كَثِيرَةٌ مِنْهَا:</p> <p>1- أن رسول الله صلى الله عليه وسلم قال: قال الله عز وجل: "كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ." وقال رسول الله: "والصيام جُنَّةٌ، فإذا كان يومٌ صومٍ أحَدُكُمْ فَلَا يَرْفُثُ يَوْمَئِذٍ وَلَا يَصْحَبُ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمِسْكِ. وللصائم فرحتان يفرحُهما: إذا أفطرَ فَرَحَ بِفِطْرِهِ، وإذا لَقِيَ رَبَّهُ فَرَحَ بِصَوْمِهِ." رواه الشيخان واللفظ لمسلم.</p> <p>2- وعن سهل بن سعد رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، يُقَالُ: أَيْنَ الصَّائِمُونَ فَيَقُومُونَ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ." متفق عليه</p> <p><b>حُكْمُ صَوْمِ رَمَضَانَ</b></p> <p>هو رُكْنٌ مِنْ أَرْكَانِ الْإِسْلَامِ وَالِدَّلِيلُ عَلَى هَذَا الْحُكْمِ الْكِتَابُ وَالسُّنَّةُ وَالْإِجْمَاعُ: فَمَنْ الْكِتَابُ قَوْلُ اللَّهِ تَعَالَى: "يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ." (البقرة 2:183)</p>	
<p><b>Definition of Fasting</b></p> <p>Fasting in dictionary means refraining. "Siyaam" and "Soam" are the two مصدر from the chapter صام يصوم. In the Divine Law, it means refraining from the forbidden things from dawn to sunset with an intention (of fasting).</p> <p><b>Virtues of Fasting</b></p> <p>1. Allah's Prophet said that Allah, the Exalted said: "Whatever deed the son of Adam does is for him except fasting which is for Me and I'll reward it Myself." Allah's Prophet said: "Fasting is a shield. When anyone of you fast on a day, he should neither be obscene nor yell angrily. If anyone abuses him or fights with him, he should say that I'm fasting. By the One Who is controlling the life of Muhammad, on the Day of Judgment, the odor of mouth of a fasting person will be more pleasant than the aroma of musk. For the fasting person, there are two enjoyments: the When he breaks his fast, he enjoys his fast-breaking and when he will meet his Lord, he will be happy with his fasting."</p> <p>2. Sahl Ibn Sa'ad narrated on behalf of the Prophet that he said: "Surely there is a door in the Paradise called "Rayyan". The fasting people will enter into it on the Day of Judgment. Nobody else will enter through it. It will be said: Where are the fasting people? They will stand up. Nobody other than them will enter through it. When they will enter, it will be closed and anyone else will not enter through it.</p> <p><b>Directives about Fasting</b></p> <p>It is one of the essential elements of Islam. The arguments of this directive are the Book, the Sunnah and the Consensus. From the Book, there are the words of Allah, the Exalted: "O believers! Fasting is made mandatory for you as it was made mandatory for those who were before you, so that you become God-fearing."</p>	

Explanation	Word	Explanation	Word	Explanation	Word
More pleasant	أَطْيَبُ	Don't shout (with anger)	لَا يَصْحَبُ	Refraining	الْإِمْسَاكُ
Musk, perfume	الْمِسْكُ	He abused him	سَابَّهُ	Acts which nullify fasting e.g. eating	مُفْطَرَاتُ
It will be closed.	أُغْلِقَ	Smell of mouth	خُلُوفٌ فَمٍ	Don't be obscene	لَا يَرْفُثُ

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وقوله تعالى: "شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ." (البقرة 185:2) ومن السنة قول النبي صلى الله عليه وسلم: "بني الإسلام على خمس، شهادة أن لا إله إلا الله وأن محمداً رسول الله وإقام الصلاة وإيتاء الزكاة والحج وصوم رمضان." متفق عليه من حديث ابن عمر. وفي حديث طلحة بن عبيد الله رضي الله عنه أن رجلاً سأل النبي صلى الله عليه وسلم فقال: "يا رسول الله! أخبرني ما فرض الله علي من الصيام؟" فقال: "شهر رمضان، إلا أن تطوع شيئاً." متفق عليه واللفظ للبخاري.

وقد أجمعت الأمة على وجوب صيام رمضان وأنه أحد أركان الإسلام، التي علمت من الدين بالضرورة...

بِمَ يَثْبُتُ الشهر؟ يثبت دخول شهر رمضان برؤية الهلال ولو من واحد عدل، أو بإكمال عدة شعبان ثلاثين يوماً. فعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "صوموا لرؤيته وأفطروا لرؤيته. فإن غم عليكم فأكملوا عدة شعبان ثلاثين يوماً." رواه البخاري ومسلم.

As in His words: "The month of Ramadan in which the Quran was revealed as a guidance for the people and as clear signs of guidance and the criteria of truth. So whoever among you finds this month, he should fast in it." From the Sunnah is the saying of the Prophet: "Islam is based on five things: Declaration that there is no god except Allah and that Muhammad is Allah's Prophet; establishing the prayer; paying Zakat; performing the Pilgrimage and fasting in Ramadan." Agreed upon Hadith of Ibn U'mar. According to the Hadith of Talhah Ibn U'baidullah, a person asked the Prophet and said: "O Allah's Prophet! Inform me what Allah has made it mandatory on me from fasting?" He said: "The month of Ramadan only except if you want to add anything voluntarily.

The Ummah has agreed upon on that fasting in Ramadan is obligatory and is one of the essential elements of Islam. It is known as an essential requirement of the religion.

**How the Month is Proved?** The month of Ramadan is proved by observing moon even if it is observed a single reliable person. Or it is also proved by completing the 30 number of Sha'ban. Reported by Abu Hurairah that the Prophet said: "Start fasting by looking at it and stop fasting by looking at it. If clouds cover you then complete the number of Sha'ban by 30 days."

### أركان الصوم: للصوم ركنان

1- الإمساك عن المفطرات من طلوع الفجر إلى غروب الشمس. لقول الله تعالى: "وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى اللَّيْلِ." (البقرة 187:2) والمُرَادُ بِالْخَيْطِ الْأَبْيَضِ والخيوط البيضاء النَّهَارِ وَسَوَادُ اللَّيْلِ.

2- النية: لقول الله تعالى: "وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ" (البينة 5:98) ولقول رسول الله صلى الله عليه وسلم: "إنما الأعمال بالنيات، وإنما لكل امرئ ما نوى." متفق عليه.

### Essential Parts of Fasting:

Fasting has two essential parts:

1. Refraining from the forbidden things from dawn till sunset. As mentioned in Allah's words: "Eat & drink until the white thread (of morning) becomes distinguishable from the black thread (of night) at dawn time. Then complete the fast until the night." The white and black threads means the whiteness of day and the darkness of night.
2. Intention: As mentioned in Allah's words: "They were instructed only to worship Allah being sincere to Him in the religion." And the saying of the Prophet: "Surely the deeds are dependent on intention. For every person, the reward will be according to his intention."

Explanation	Word	Explanation	Word	Explanation	Word
Thread	الخيوط	The moon of the first night of a lunar month	الهلال	You do it with your own will	تَطَوُّع
Whiteness	بَيَاضٌ	Reliable	عَدَلٍ	By what	بِمَ
Blackness	سَوَادٌ	Completion	إِكْمَال	It proves	يَثْبُتُ
He intended	نَوَى	It is covered by clouds	غُمَّ	Observation	رُؤْيَا

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على من يَجِبُ صَوْمُ رَمَضَانَ؟ يَجِبُ صَوْمُ رَمَضَانَ عَلَى كُلِّ مُسْلِمٍ بَالِغٍ عَاقِلٍ مُطِيقٍ لِلصَّوْمِ مُقِيمٍ. وَ لَيْسَ بِوَاجِبٍ عَلَى مَا يَلِي:

1 — وَأَمَّا الصَّبِيُّ فَلَا يَجِبُ عَلَيْهِ الصَّيَامُ وَإِنَّمَا يُؤْمَرُ بِهِ اسْتِحْبَابًا لِيَعْتَادَهُ، وَذَلِكَ لَمَّا وَرَدَ عَنِ الرَّبِيعِ بِنْتُ مُعَوِّذَ قَالَتْ: "أَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَاةَ عَاشُورَاءَ إِلَى قُرَى الْأَنْصَارِ الَّتِي حَوْلَ الْمَدِينَةِ: مَنْ كَانَ أَصْبَحَ صَائِمًا فَلْيَتِمَّ صَوْمَهُ. وَمَنْ كَانَ أَصْبَحَ مُفْطِرًا فَلْيَتِمَّ بَقِيَّةَ يَوْمِهِ، فَكُنَّا بَعْدَ ذَلِكَ نَصُومُهُ، وَنُصَوِّمُهُ صَبِيَّانَا الصَّغَارَ مِنْهُمْ وَنَذْهَبُ إِلَى الْمَسْجِدِ فَتُجْعَلُ لَهُمُ اللَّعْبَةُ مِنَ الْعِهْنِ. فَإِذَا بَكَى أَحَدُهُمُ مِنَ الطَّعَامِ أَعْطَيْنَاهَا إِيَّاهُ حَتَّى يَكُونَ عِنْدَ الْإِفْطَارِ." رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

2 — وَأَمَّا الْمَجْنُونُ فَغَيْرُ مُكَلَّفٍ لِأَنَّهُ مَسْلُوبُ الْعَقْلِ الَّذِي هُوَ مَنَاطُ التَّكْلِيفِ. وَفِي حَدِيثٍ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "رَفَعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ، وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ." رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَأَحْمَدُ.

3 — الَّذِينَ لَا يُطِيقُونَ الصَّوْمَ: مِنْ شَيْخٍ كَبِيرٍ أَوْ امْرَأَةٍ عُجُوزٍ أَوْ مَرِيضٍ مَرَضًا مُزْمِنًا لَا يُرْجَى شِفَاؤُهُ، يُفْطَرُونَ وَعَلَيْهِمْ أَنْ يَطْعَمُوا عَنْ كُلِّ يَوْمٍ مَسْكِينًا. لِقَوْلِ اللَّهِ تَعَالَى: "وَأَمَّا الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامَ مَسْكِينٍ." (البقرة 184:2) وَلَمَّا رَوَاهُ الْبُخَارِيُّ عَنْ عَطَاءٍ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقْرَأُ: "وَأَمَّا الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامَ مَسْكِينٍ." قَالَ ابْنُ عَبَّاسٍ: "لَيْسَتْ بِمَنْسُوخَةٍ، هِيَ لِلشَّيْخِ الْكَبِيرِ وَالْمَرْأَةِ الْكَبِيرَةِ لَا يَسْتَطِيعَانِ أَنْ يَصُومَا فَيُطْعِمَا مَكَانَ كُلِّ يَوْمٍ مَسْكِينًا."

### Fasting is Mandatory upon Whom?

Fasting in Ramadan is mandatory on each person who is Muslim, mature, sane, capable of fasting and residing (i.e. not traveling). It is not mandatory for the following:

1. It is not mandatory on a child. He will be instructed only as a preferred deed in order to develop its habit. As mentioned about Rubai' Bint Mu'awwiz, she said: Allah's Prophet send a message on the morning of 10 Muharram to the towns of Ansaar who were living in suburbs of Madina: Whoever started his morning by fasting should complete the fast. And whoever started his morning by not fasting should complete the remaining day. After that we used to fast on that day and we also used to ask our little children to fast. We used to go to the Mosque and used to make balls of wool for them to play. When anyone of them wept for food, we used to give it to them until the fast-breaking time reached." Bukhari & Muslim narrated it.

2. Insane person is not responsible because his intellect is gone which is charged for responsibility. In the Hadith of A'li that Allah's Prophet said: "The pen (for recording the deeds) is raised from three type of people: The one who is sleeping until he awakes; the child until he becomes mature; and the insane until he becomes sane.

3. Those who are unable to fast like an old man or an old woman or a patient who does not expect healing. They do not fast and instead of fasting for day, it is their responsibility to feed a poor person every day. As in Allah's saying: "Those who are unable to fast should pay a ransom of feeding a poor." As narrated by Bukhari on behalf of A'ta that he heard Ibn A'bbas reciting the verse: "Those who are unable to fast should pay a ransom of feeding a poor." Then Ibn A'bbas said: "It is not abrogated. It is for an old man and woman who are unable to fast. Both of them should feed a poor instead of fasting every day.

Explanation	Word	Explanation	Word	Explanation	Word
One charged with	مَنَاطٌ	We instruct to fast	نُصُومٌ	Sexually mature	بَالِغٌ
Responsibility to perform deeds	التَّكْلِيفِ	Play, game	اللَّعْبَةِ	Having a sound mind	عَاقِلٌ
He becomes sexually mature	يَحْتَلِمَ	Cotton	العِهْنِ	One capable of	مُطِيقٌ
An old lady	عُجُوزٍ	Having unsound mind, opposite of عَاقِلٌ	الْمَجْنُونُ	So that they accustom to	لِيَعْتَادَ
Long-lived	مُزْمِنًا	Responsible	مُكَلَّفٌ	Morning	غَدَاةٌ
		One who lost something	مَسْلُوبٌ	10 <sup>th</sup> day of Muharram	عَاشُورَاءَ



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4 — الْمُسَافِرُ وَالْمَرِيضُ رُخِّصَ لهُمَا فِي الْفِطْرِ وَعَلَيْهِمَا الْقَضَاءُ أَيَّ صِيَامٍ أَيَّامٍ بَدَلَ الَّتِي أَفْطَرَاهَا لِقَوْلِهِ تَعَالَى: "وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ" (البقرة 2:185)

5 — حُكْمُ الْحَامِلِ وَالْمَرْضِعِ: إِذَا خَافَتِ الْحَامِلُ وَالْمَرْضِعُ عَلَى أَنْفُسِهِمَا أَوْ وَلَدَيْهِمَا أَفْطَرَتَا وَعَلَيْهِمَا الْقَضَاءُ.

6 — حُكْمُ الْحَائِضِ وَالتَّيَسَّاءِ: يَحْرُمُ الصَّوْمُ عَلَى الْحَائِضِ وَالتَّيَسَّاءِ، بَلْ يَفْطَرَانِ أَيَّامَ الْحَيْضِ وَالتَّيَسَّاءِ وَيَقْضِيَانِهِمَا فِي طَهْرٍ. قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: "كُنَّا نَحِيصُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا تُؤْمَرُ بِقَضَاءِ الصَّلَاةِ." متفق عليه

4. Traveler and patient: The responsibility is reduced for both of them to no fast. It is essential for both of them to fast at some other time as an exchange for what they did not fast. As in Allah's words: "Whoever is a patient or at travel, he should complete the number in other days. Allah wants to create ease for you. He does not want to create difficulties for you."

5. Directives about a Pregnant Woman and a Suckling Mother: When a pregnant woman or a suckling mother fear about themselves or their child, they should not fast. Fasting at some other time is their responsibility.

6. Menstruating Women and those having Bleeding after Giving Birth of a Child: Fasting is forbidden for the women menstruating or having bleeding after birth of their child. They should not fast in Ramadan during the days of menstruation and childbed and perform it in other days in a clean state. Ayesha said: "We used to menstruate during the Prophet's time. We were instructed to perform fasting in other days but we were not instructed to perform prayer in other days."

### مُبْطَلَاتُ الصَّوْمِ

1- الْأَكْلُ أَوْ الشَّرْبُ عَمْدًا: وَأَمَّا النَّاسِي فَصَوْمُهُ صَحِيحٌ وَلَا قَضَاءَ عَلَيْهِ لِحَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيَتِمَّ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ." رواه الجماعة

2- الْقَيْءُ عَمْدًا: وَأَمَّا مَنْ غَلَبَهُ الْقَيْءُ فَلَا قَضَاءَ عَلَيْهِ لِحَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ ذَرَعَهُ الْقَيْءُ فَلَيْسَ عَلَيْهِ قَضَاءٌ. وَمَنْ اسْتَقَاءَ عَمْدًا فَلْيَقْضِ." رواه أحمد وأبو داود والترمذي وابن ماجه وابن حبان والدارقطني والحاكم وصححه. وبه قال جمهور العلماء.

### The Acts which void Fasting

1. Eating or drinking Intentionally: Regarding the one who (eats & drinks) forgetfully, his fasting is correct and performing at other time is not essential for him. As mentioned in the Hadith of Abu Hurairah that the Prophet said: "Whoever forgot that he is fasting and ate or drink, he should complete his fast because Allah has fed and watered him."

2. Barfing Intentionally: Regarding the one who was unable to control the vomit, fasting in other days is not mandatory on him according to the Hadith of Abu Hurairah that the Prophet said: "The person who was unable to control the vomit and it passed, there is no Qada on him. And the one who barfed intentionally, he should perform the Qada."

Explanation	Word	Explanation	Word	Explanation	Word
Deliberately	عَمْدًا	Suckling mother	الْمَرْضِعُ	A relaxation is given	رُخِّصَ
Forgetful	النَّاسِي	Menstruating woman	الْحَائِضُ	Performing a deed after its required time	الْقَضَاءُ
It passed to him	ذَرَعَهُ	Women having bleeding after giving birth to a child	التَّيَسَّاءُ	Ease	الْيُسْرَ
Vomit	الْقَيْءُ	They will perform after the required time (Ramadan)	يَقْضِيَانِ	Hardship	الْعُسْرَ
He vomited deliberately	اسْتَقَاءَ	Period of purity between two menstruating cycles	طَهْرٍ	Pregnant	الْحَامِلِ



## Lesson 15B: The Law of Zakat & Fasting

3. Menstruation & Childbed: Even if it is at the last moment before sunset. This is what upon which the scholars agreed.

4. Ejaculation of Semen due to kissing the wife or touching her with bare skin or due to some other reason. Wet dream voids fasting.

5. The Act which voids fasting and Qaza and Ransom is mandatory. It is only sexual intercourse. There is a Hadith of Abu Huraira, he said: A man came to the Prophet.

He said: "O Allah's Prophet! I became destroyed." He asked: "What destroyed you?"

He said: "I did sexual intercourse with my wife during Ramadan."

He asked: "Do you have a slave to manumit?" He said: "No."

He asked: "Are you able to fast for two consecutive months?" He said: "No."

He asked: "Do you have food to feed 60 poor people?" He said: "No."

He (Abu Hurairah) said: Then he sat down. A basket of dates was brought to the Prophet. He said (to the person): "Give it as a charity (as a ransom of your fast-breaking)."

He said: "Is there anyone poorer than me? During these two volcanic fields (of Madina), there is no family needier than us."

The Prophet laughed and his molar teeth appeared. He said: "Go and feed your family with it."

The group (of Hadith compilers) reported it. In the narration of Ibn Maja & Abu Dawood is: "And fast for one day in its place." According to the majority of scholars, the ransom will be according to the sequence mentioned in the Hadith.

3- الْحَيْضُ وَالنَّفَاسُ: ولو في اللحظة الأخيرة قبل غروب الشمس، وهذا ما أجمع عليه العلماء.

4- إنزال المني (في غير الجماع) بسبب تقبيل الزوجة أو مباشرتها. أو بغير ذلك. وأما الاحتلام فهو غير مُفسد للصوم.

5- ما يبطل الصيام ويُوجب القضاء والكفارة وهو الجماع فقط.

وفيه حديث أبي هريرة رضي الله عنه قال: جاء رجل إلى النبي صلى الله عليه وسلم

فقال: "هلكت يا رسول الله!" قال: "وما أهلكك؟"

قال: "وقعت على امرأتي في رمضان."

قال: "هل تجد ما تعتق رقبة؟" قال: "لا."

قال: "فهل تستطيع أن تصوم شهرين متتابعين؟" قال: "لا."

قال: "فهل تجد ما تطعم ستين مسكيناً؟" قال: "لا."

قال: ثم جلس فأتى النبي صلى الله عليه وسلم يعرق فيه تمرًا. قال: "تصدق بهذا."

قال: "أعلى أفقر منّا؟ فما بين لابتئها أهل بيت أحوج إليه منّا." فضحك النبي صلى الله عليه وسلم حتى بدت نواجذه، وقال: "اذهب فأطعمه أهلك."

رواه الجماعة. وفي رواية ابن ماجه وأبي داود: "وصم يوماً مكانه." والكفارة تكون على الترتيب المذكور في الحديث عند جمهور العلماء.

Explanation	Word	Explanation	Word	Explanation	Word
Poorer, the poorest	أفقر	Touching skin-to-skin	مباشرة	Menstruation	الحيض
Its two volcanic fields (surrounding Madina)	لابتئها	Wet dream	احتلام	Bleeding after giving birth to a child	النفاس
More needy	أحوج	One that nullifies	مفسد	Moment, minute	اللحظة
It appear	بدت	I am destroyed	هلكت	Semen	المني
Molar teeth	نواجذ	Continuous, following one after another	متتابعين	Sexual intercourse	الجماع
		Basket	عرق	Kissing	تقبيل

## Lesson 15B: The Law of Zakat & Fasting

ما يستحب للصائم

- 1 — السُّحُورُ: لما ورد عن أنس رضي الله عنه أن النبي صلى الله عليه وسلم قال: "تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَهً". رواه البخاري ومسلم
- 2 — تَأْخِيرُ السُّحُورِ: لحديث زيد بن ثابت رضي الله عنه قال: تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قُمْنَا إِلَى الصَّلَاةِ. قلت: "كم كان قَدْرُ ما بينهما؟" قال: "خَمْسِينَ آيَةً". رواه البخاري ومسلم.
- 3 — تَعْجِيلُ الْفُطُورِ: لحديث سهل بن سعد رضي الله عنه أن النبي صلى الله عليه وسلم قال: "لا يزال الناس بخير ما عَجِلُوا الْفِطْرَ". متفق عليه
- 4 — أَنْ يَفْطَرَ عَلَى رُطَبَاتٍ، فَإِنْ لَمْ يَجِدْ فَعَلَى تَمَرَاتٍ، فَإِنْ لَمْ يَجِدْ فَعَلَى الْمَاءِ. لحديث أنس رضي الله عنه قال: "كان رسول الله صلى الله عليه وسلم يُفْطِرُ قَبْلَ أَنْ يُصَلِّيَ عَلَى رُطَبَاتٍ فَإِنْ لَمْ تَكُنْ رُطَبَاتٍ فْتَمِيرَاتٍ، فَإِنْ لَمْ تَكُنْ تَمِيرَاتٍ حَسَا حَسَوَاتٍ مِنْ مَاءٍ". رواه أبو داود والحاكم وصححه، والترمذي وحسنه
- 5 — الدُّعَاءُ عِنْدَ الْفِطْرِ، وَفِي أَثْنَاءِ الصَّيَامِ. لحديث ابن عمر رضي الله عنهما: كان النبي صلى الله عليه وسلم إذا أَفْطَرَ قَالَ: "ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ." أخرجه أبو داود والحاكم والبيهقي.

### What is Preferable for the Fasting Person?

1. Having meal at dawn: As arrived on behalf of Anas that the Prophet said: "Have a meal at dawn, because there is blessing in that meal."
2. Delay in taking the dawn meal: As mentioned in the Hadith of Zaid Ibn Thabit that he said: We took the meal with the Allah's Prophet, then we stood up for the prayer." I asked: "How long was the duration between these two?" He replied: "(Equal to the time of reciting) 50 verses."
3. Taking the fast-breaking meal early: As mentioned in the Hadith of Sahl Ibn Sa'ad that the Prophet said: "People will remain on good till the time they take the fast-breaking meal early."
4. Fast-Breaking with fresh dates: If he does not find then take dried dates. If he does not find it, then by water. As mentioned in the Hadith of Anas, he said: "Allah's Prophet used to break his fast before the prayer by eating fresh dates. If fresh dates were not available, the he used to take small dried dates. If they were also not available, he used to refresh his senses by water."
5. Praying at the time of fast-breaking, and also during the fast as well. As mentioned in the Hadith of Ibn U'mar: At the time of fast-breaking, the Prophet used to say: "Thirst has gone, veins have become wet and reward has been established, if Allah wills."

**Rule of the Day!** The words **لَ، إِنَّ** are used to create emphasis. Both of them are combined to express great emphasis e.g. **إِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ** (Surely, your God is only & only One), **إِنَّ إِلَهَكُمْ لَوَاحِدٌ** (Surely & definitely the weakest of homes is that of a spider) **إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ** (Definitely, the worst of sounds is that of a donkey) etc.

Explanation	Word	Explanation	Word	Explanation	Word
Drinking	حَسَوَاتٍ	Fresh dates	رُطَبَاتٍ	Last meal before dawn to start fasting	السُّحُورُ
Thirst	الظَّمَأُ	Dried dates	تَمَرَاتٍ	Eat the last meal before dawn	تَسَحَّرُوا
It became wet	ابْتَلَّتْ	Small dried dates	تَمِيرَاتٍ	Expediting	تَعْجِيلُ
Veins	الْعُرُوقُ	He drank, he felt	حَسَا	Breaking of fast	الْفُطُورُ

## Lesson 15B: The Law of Zakat & Fasting

- 6 — وإن سَابَهُ أَحَدٌ أَوْ جَهَلَ عَلَيْهِ أَنْ يَقُولَ: "إِنِّي صَائِمٌ إِنِّي صَائِمٌ." لحديث أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "فإذا كان يوم صوم أحدكم فلا يرفث يومئذ ولا يصخب، فإن سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي صَائِمٌ." رواه البخاري ومسلم
- 7 — السَّوَالُ لحديث عامر بن ربيعة رضي الله عنه قال: "رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَا أَحْصِي يَتَسَوَّكُ وَهُوَ صَائِمٌ." رواه أحمد وأبو داود والترمذي
- 8 — الْجُودُ وَمُدَارَسَةُ الْقُرْآنِ: وهما مستحبان في كل وقت ولكن في رمضان أكثر. روى البخاري عن ابن عباس رضي الله عنهما قال: "كان رسول الله صلى الله عليه وسلم أجود الناس وكان أجود ما يكون في رمضان حين يلقاه جبريل وكان يلقاه في كل ليلة من رمضان فيدارسه القرآن فلرسول الله صلى الله عليه وسلم أجود بالخير من الريح المرسلة."
- 9 — الاجتهاد في العبادة في العشر الآخرة من رمضان: روى البخاري ومسلم عن عائشة رضي الله عنها: أن النبي صلى الله عليه وسلم كان إذا دخل العشر الآخرة أحيا الليل وأيقظ أهله وشد المنزر.
- 10 — تَفْطِيرُ الصَّائِمِينَ: لحديث زيد بن خالد الجهني عن النبي صلى الله عليه وسلم قال: "من فطر صائماً كان له مثل أجره، غير أنه لا ينقص من أجر الصائم شيئاً." رواه الترمذي وقال حديث حسن صحيح، وأخرجه ابن ماجه، وأحمد وصححه ابن حبان

6. If someone abuses him or treats him in an arrogant manner, he should say: "I am fasting, I'm fasting." (i.e. I can't fight with you). As mentioned in the Hadith of Abu Hurairah that Allah's Prophet said: "When anyone of you is fasting, he should neither be obscene nor yell angrily. If anyone abuses him or fights with him, he should say that I am fasting."

7. Brushing teeth as mentioned in the Hadith of A'mir Ibn Rabi'ah that he said: "I saw Allah's prophet brushing his teeth (with a fresh branch of tree) countless times while he was fasting."

8. Generosity and Studying the Quran: Both of them are preferred all the times but in Ramadan more. Bukhari reported on behalf of Ibn A'bbas, he said: "Allah's Prophet was the most generous among people. He used to be more generous during Ramadan when used to meet Gabriel. He used to meet him every night during Ramadan, to study the Quran. So Allah's Prophet was faster for good things than the blowing wind."

9. Hard word for worship during last ten days of Ramadan: Bukhari & Muslim reported on behalf of A'ysha that when the Prophet entered into the last ten days, he used to give life to the night, and used to arouse his family and used to fasten the veil (in the Mosque for concentration).

10. Providing food to the fasting people for fast-breaking: As mentioned in the Hadith of Zaid Ibn Khalid Al-Juhani that the Prophet said: "Whoever provides food to a fasting person, he will get a reward equivalent to him without any decrease in the reward of the fasting person."

Explanation	Word	Explanation	Word	Explanation	Word
He woke up	أَيْقَظَ	The most generous	أَجُودُ	Cleaning teeth (usually with a stick)	السَّوَالُ
He tightened	شَدَّ	He studies	يُدَارِسُ	I count	أَحْصِي
Veil (in the Mosque for concentrating in worship)	الْمَنْزَر	Blowing	الْمُرْسَلَة	He clean his teeth	يَتَسَوَّكُ
Arranging food for fast-breaking for others	تَفْطِيرُ	Doing effort	الاجتهادُ	Generosity to give money	الْجُودُ
He arranged food for fast-breaking	فَطَّرَ	He gave life to	أَحْيَى	Studying	مُدَارَسَة

## What's Next?

In Level 3, you have learnt further Arabic at Intermediate Level. Now you can understand the most part of the Quran, Hadith and Islamic literature. At next level, you will continue learning Intermediate Arabic. At the end of Level 4, you will be able to fluently read the Arabic books, Insha Allah. That will be the last level for Intermediate Arabic. You will study advanced concepts of علم الصرف at Level 4. Some highlights are as follows:

- The Groups of ثلاثي مزيد فيه
- Arabic Sentences containing Verbs جملة فعلية
- Different Types of Abnormal (Deceased) Verbs & Derived Nouns أفعال ناقصة
- Some Advanced Concepts of علم النحو

In addition to that, you will also see more advanced passages from the Quran, the Hadith, the Quranic Exegesis, the Hadith Commentary, the Islamic Jurisprudence, Arabic Literature and writings of ancient scholars. Your vocabulary will be developed up to the extent that you will be able to read any Arabic book related to Islam without frequently consulting to a dictionary.

So continue Level 4 for completing the Intermediate Arabic.

### Worth Reading

Personality Development Program. A series of articles at <http://www.mubashirnazir.org/PD/Personalityenglish.htm>

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- صور من حياة الصحابة ، الدكتور عبد الرحمن رأفت باشا

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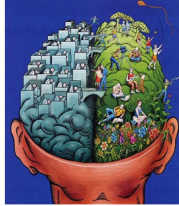
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## Personality Development Program



Muhammad Mubashir  
Nazir

## مایوسی سے نجات کیسے؟



محمد مبشر نذیر



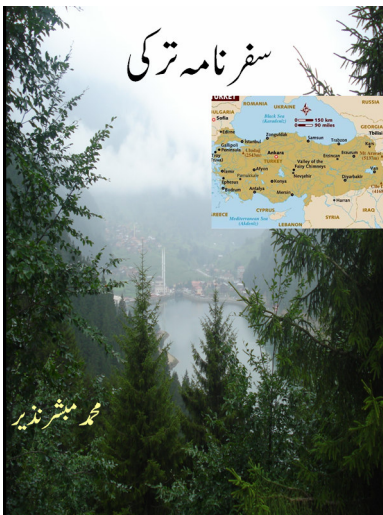
## الحاج جدید کے مغربی اور مسلم معاشروں پر اثرات



## کتاب الرسالة لمحمد بن إدريس الشافعي

اسلامی قانون سازی کے اہل علم اصولوں پر پہلی کتاب جو دسویں صدی  
ہجری یعنی ساتویں صدی عیسوی میں لکھی گئی۔

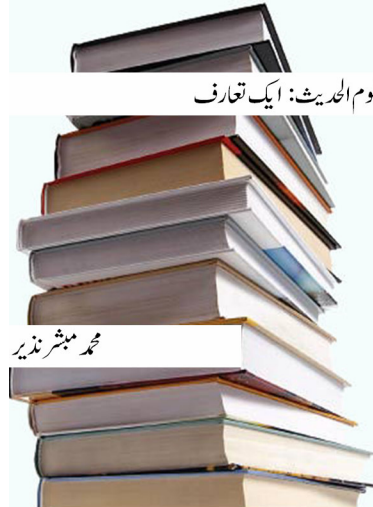
اردو ترجمہ: محمد مبشر نذیر



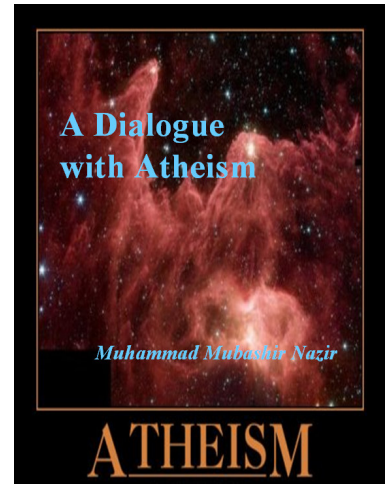
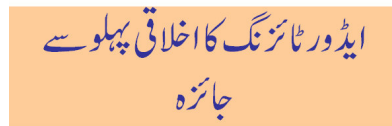
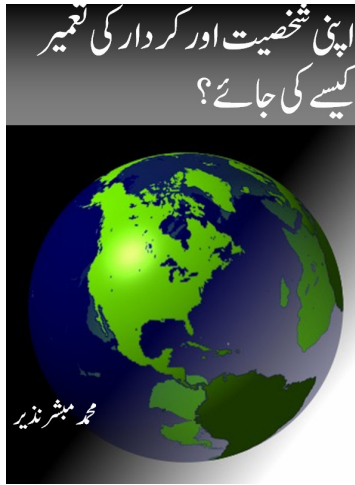
## سفر نامہ ترکی

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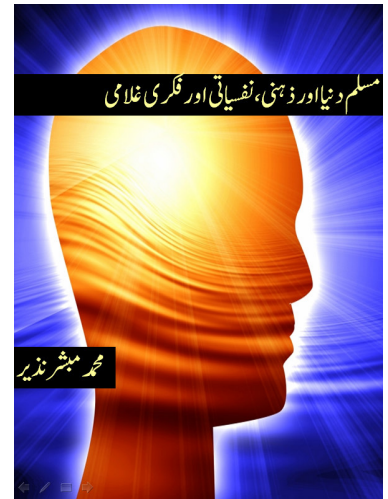
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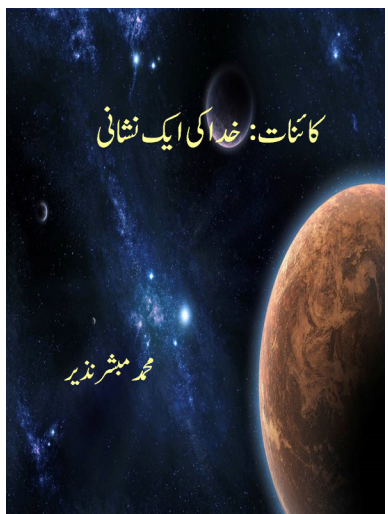
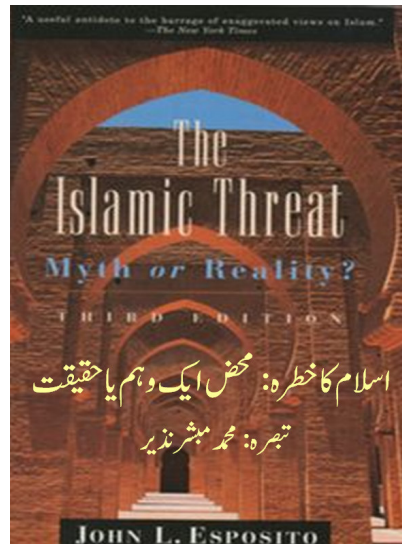
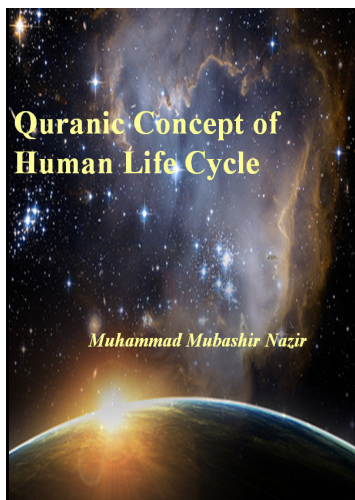
محمد مبشر نذیر



محمد مبشر نذیر

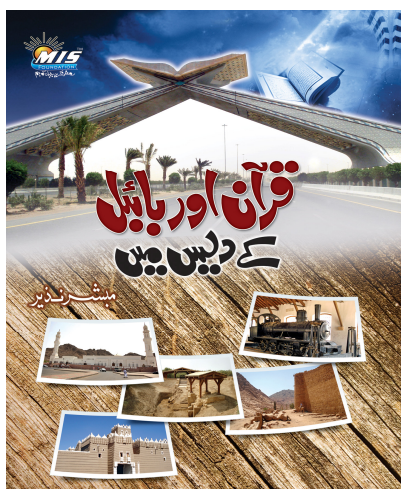


محمد مبشر نذیر



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## Empirical Evidence of God's Accountability

Muhammad Mubashir Nazir

### [Phases of Worldly Judgement]

